THE OCTOECHOS

THE HYMNS OF THE CYCLE OF THE EIGHT TONES FOR SUNDAYS AND WEEKDAYS

INCLUDING THE ELEVEN RESURRECTION GOSPELS
AND THEIR STICHERA AND EXAPOSTILARIA
AND THE DAILY EXAPOSTILARIA

VOLUME II

TONES III & IV

TRANSLATED FROM THE CHURCH SLAVONIC
BY

THE READER ISAAC E. LAMBERTSEN

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TONE III
SATURDAY EVENING — LITTLE VESPERS

On "Lord, I have cried...", 4 stichera, the composition of our venerable father John of Damascus, in Tone III—

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

By Thy Cross hast Thou destroyed the might of death, O Christ our Savior, and hast set at nought the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto Thee.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

All things have been illumined by Thy resurrection, O Lord; paradise hath again been opened, and all creation, praising thee, ever offereth a hymn unto Thee.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

I glorify the power of the Father and the Son, and I hymn the authority of the Spirit: the indivisible and uncreated Godhead, the consubstantial Trinity, Who reigneth unto the ages of ages.

Glory..., Now & ever...: Dogmatic theotokion—

O wonder most great! A virgin hath given birth, and her Offspring is God Who was begotten and revealed before the ages, and is perfect beyond nature. O awesome mystery! He remaineth ineffably noetic and, though seen, is not comprehended. Blessed art thou, O all-pure Maiden, daughter of the earthly Adam, who hast been shown to be the Mother of God Most High! Him do thou entreat, that our souls be saved.

Then, "O gladsome Light...". The Prokimenon, "The Lord is king...", with its stichoi. And after "Vouchsafe, O Lord...", the priest doth not intone the litanies, but we chant the first sticheron of the resurrectional aposticha, in Tone III—

O Christ Who by Thy suffering didst darken the sun, and with the light of Thy resurrection hast illumined all things: Accept Thou our evening hymnody, O Thou Who lovest mankind.

And these other stichera, of the Theotokos, in Tone III: Spec. Mel.: "Bowing down before Thy Cross..."

Stichos: I shall commemorate thy name in every generation and generation.

We know thee, O pure one, to be the noetic ark which bore for us the divinely inscribed tablets: the Law-giver and Creator. Him do thou beseech that our souls be saved.

Stichos: Hearken, O daughter, and see, and incline thine ear.

God the Word, Who is invisible by nature, yet assumed our flesh and made His abode within thy womb, O pure one, showed thee to be heaven on earth; and thou lettest fall upon all the dew of immortality, O thou who knewest not wedlock.

Stichos: The rich among the people shall entreat thy countenance.

Through thy supplications do we have salvation, O Virgin; for thereby do we ever escape the tempest of misfortunes and temptations. Wherefore, we beseech thee to pray unceasingly in our behalf, that our souls be saved.

Glory..., Now & ever...: Dogmatic theotokion, in the same tone—

Through thee, O all-pure Mary, do we know the restoration and new life of human nature: the Fashioner of creation, Who joined [the human and divine natures] in thy womb, Who rose from hades and death, and hath bestowed upon us life everlasting, that we may cry out to thee, O Ever-virgin: Rejoice, thou who hast united those below to those in heaven! Rejoice, hope, intercession and help of all the ends of the earth! Rejoice, thou who through the resurrection of thy Son hast enlightened all things and grantest to the world great mercy!

Then, "Now lettest Thou Thy servant depart...", Trisagion, through Our Father..., the resurrectional troparion, Glory..., Now & ever..., its theotokion. Little litany, and dismissal.

After the Introductory Psalm, the usual chanting from the Psalter.

On "Lord, I have cried...", 10 stichera. If the Menaion hath a doxasticon, it is chanted on Glory.... If there is no doxasticon, we chant Glory..., Now & ever..., the dogmaticon of the tone.

The Resurrectional Stichera, in Tone III—

Stichos: Bring my soul out of prison, that I may confess Thy name.

By Thy Cross hast Thou destroyed the might of death, O Christ our Savior, and hast set at nought the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto Thee.

Stichos: The righteous shall wait patiently for me until Thou shalt reward me.

All things have been illumined by Thy resurrection, O Lord; paradise hath again been opened, and all creation, praising thee, ever offereth a hymn unto Thee.

Stichos: Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

I glorify the power of the Father and the Son, and I hymn the authority of the Spirit: the indivisible and uncreated Godhead, the consubstantial Trinity, Who reigneth unto the ages of ages.

Stichos: Let Thine ears be attentive to the voice of my supplication.

We bow down before Thy precious Cross, O Christ, and we hymn and glorify Thy resurrection; for by Thy stripes have we all been healed.

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

We hymn the Savior incarnate of the Virgin; for, crucified for our sake, He arose on the third day, granting us great mercy.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Descending, Christ proclaimed the glad tidings to those in hades, saying: "Be of good cheer! Now have I triumphed! I am the resurrection! And, breaking down the gates of death, I will lead you up!"

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Standing unworthily in Thine all-pure house, O Christ God, we send up our evening hymnody, crying out from the depths of our souls: O Thou Who lovest mankind, Who illumined the world with Thy resurrection on the third day, rescue Thy people from the hands of Thine enemies.

And these stichera of the all-holy Theotokos, the composition of Paul of Amorium, which are chanted when there is no Menaion, or at Litia. In Tone VII: Spec. Mel.: "Today Judas keepeth watch..."—

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O Virgin, thou hast shown thyself to be merciful, kind and right heedful to me who truly invoke thy divine grace in all that befalleth me; for on thee have I set all the hope of my soul, and in all things I trust in thy divine foreknowledge. Do thou vouchsafe me divine life and the glories which are to come.

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

The burning coals of my passions have been kindled within me, O Theotokos, by wrath and anger, by drunkenness and fornication, by greed, hardness of heart and grievous mortification, by despondency and vexation, by vainglory and the trampling down of my conscience. From these things, I pray thee, deliver my soul, and save me, O Mistress.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

With pure conscience let us all fall down before the Theotokos, crying out unceasingly from within our hearts: O holy Mistress, save us all from wrath and misery, from misfortunes and falls; for, saved by thee, we have acquired thee as a rampart and support, having recourse to thy shelter.

Glory..., from the Menaion.

Now & ever...: The dogmatic theotokion, in Tone III—

How can we not marvel at thy giving birth to the God-man, O all-honored one. For without having accepted the temptation of a man, O all-immaculate one, without a father thou gavest birth in the flesh to a Son Who was begotten

without a mother before the ages, without His undergoing change, confusion or division, yet preserving intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls of those who in Orthodox manner confess thee to be the Theotokos be saved.

Entrance. "O gladsome Light..." And after the Entrance, the appointed server, having made the usual bow to the superior, chanteth the daily prokimenon, in Tone VI—

The Lord is King, He is clothed with majesty.

Stichos: The Lord is clothed with strength and He hath girt Himself.

Stichos: For He hath established the world which shall not be shaken.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Then the usual litany. "Vouchsafe, O Lord..." The litany: "Let us complete our evening prayer...", and the rest. And after the exclamation, we chant the sticheron idiomelon of the feast of the church, and performing Litia in the narthex, we chant the stichera of Paul of Amorium, or whatever the superior desireth. And after the usual prayers, we enter the church proper, chanting the Aposticha stichera, in Tone III—

O Christ Who by Thy suffering didst darken the sun, and with the light of Thy resurrection hast illumined all things: Accept our evening hymnody, O Thou Who lovest mankind.

Stichos: The Lord is King, He is clothed with majesty.

Thy life-bearing resurrection hath illumined the whole universe, O Lord, and restored corrupted creation. Wherefore, loosed from the curse of Adam, we cry out: O almighty Lord, glory be to Thee!

Stichos: For He hath established the world which shall not be shaken.

Though Thou art God immutable, yet suffering in the flesh Thou wast altered. Creation, unable to bear the sight of Him hanging [on the Cross], fell prostrate in fear and groaned; and it hymneth Thy longsuffering. Having descended into hades, Thou didst arise on the third day, granting life and great mercy to the world.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Thou didst endure death, O Christ, that Thou mightest deliver our race from death; having risen from the dead on the third day, Thou didst raise with Thyself those who acknowledged Thee as God; and Thou hast enlightened the world. O Lord, glory be to Thee!

Glory..., from the Menaion, if there is a doxasticon provided. If not, Glory..., Now & ever...: Theotokion—

Through the divine Spirit, by the will of the Father, without seed thou didst conceive the Son of God Who hath existed without mother from before the ages, and for our sake thou gavest birth in the flesh unto Him Who came forth from thee without father; and thou didst nurture Him on milk as a babe. Wherefore, cease not to pray that our souls be delivered from tribulations.

Then, "Now lettest Thou Thy servant depart..." Trisagion through Our Father.

Resurrectional troparion, in Tone III—

Let those in heaven be glad, and let those on earth rejoice! For the Lord hath wrought might with His hand; He hath trampled down death by [His] death, and is become the firstborn of the dead. From the belly of hades hath He delivered us, and hath granted the world great mercy.

Theotokion: We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the Lover of mankind.

And the rest of the service followeth in order.

The priest saith: Blessed is our God..., and we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., Trisagion through Our Father. Lord, have mercy (12 times). Glory..., Now & ever... O come, let us worship... (thrice). Psalm 50 (Have mercy on me, O God...); Psalm 69 (O God, be attentive unto helping me...); and Psalm 142 (O Lord, hear my prayer). Then, Glory to God in the highest..., and the Symbol of Faith (I believe in one God...).

Canon of Supplication
to the All-Holy Theotokos, in Tone III

Ode I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

With pure hymns, O all-pure Bride of God, we, the faithful, crown thee as her who, through the divine Spirit and at the good pleasure of the Father, wast shown to be the Mother of God; and with the archangel we greet thee with hymns, unto our salvation.

Eve was formed from the side of Adam by God's creative action of old, and Christ, Who is our God, appeared out of the womb of the Theotokos and became immutably man: the Preëternal came under time.

Glory...: He Who is our God condemned the womb of Eve to give birth amid grief and pain, yet He made His abode within thy womb, appeared in the flesh in manner past recounting, and loosed the debt of our first mother.

Now & ever...: Having fallen, heavy laden, into the abyss of despair, O Theotokos, we earnestly cry out to thee: O Mistress, help us who are drowning because of our deeds of wicked transgression! For thee alone do we have as our hope after God.

Ode III

Irmos: O Most High, Thou Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

The staff of Aaron, which blossomed forth without being watered, showed thee forth, O all-pure Theotokos, who without seed gavest birth to God Who became immutably incarnate.

In the Spirit, O all-pure one, the prophet foresaw thee as a lampstand bearing the divine Fire, conveying sweet fragrance and life everlasting to those in the world.

Glory...: Let us approach the Archangel Gabriel, in hymns declaring to the Theotokos: Rejoice! for through thee hath the curse of our first parents' condemnation been loosed!

Now & ever...: Having thee as a bulwark of salvation, O all-holy Theotokos, we sinners are saved. O Mistress, disdain not, neither spurn thou our supplications!

Ode IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

Of old, Habbakuk, perceiving thee with divine vision, O all-pure one, proclaimed thee to be the noetic mountain, the tabernacle of the virtues, for the Word Who came forth from Thæman received flesh of thee.

In the Spirit Daniel beheld thee as a great and unquarried mountain, revealing the purity of thy virginity as not newly violated, O Mistress, from whom Christ the Word, the Rock, was cut, casting down the falsehood of idolatry.

Glory...: David foretold thee to be a wondrous and rich mountain; for the only-begotten Son of the Father was well-pleased to make His abode within thee, incarnate. Wherefore, in the Spirit we cry out to thee: Rejoice!

Now & ever...: As thou art the wholly good and fervent intercessor for the sinful and lowly, O all-pure Mistress Theotokos, save Thy servants from misfortunes, sorrows and sins.

Ode V

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

The Virgin Mary, the rod of Jesse, without seed, through the divine Spirit of the Father, put forth the never-fading Blossom of the unoriginate God, Who hath dominion over the mighty kingdoms of the nations, and upon Whom the gentiles set their hope.

Incarnate of thee, O Theotokos, the Prince of peace hath come to reign upon the throne of David. O the wonder! And setting warfare at nought, He hath struck down the princes of Moab and shown thee to be the Queen who gave birth.

Glory...: Revealing thine immaculate goodness, through which Christ was clad in the flesh without seed, O Virgin, Isaiah cried out, exclaiming: The Lord of glory cometh upon a light cloud, and, dispelling the darkness of falsehood, He bestoweth light upon us!

Now & ever...: Having conceived by the Holy Spirit the Word Who is consubstantial with the Father, O Virgin, thou gavest birth to Him in two natures, perfect God and perfect man. His manifestation in the flesh do we honor with faith.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

In hymns the all-wise one described thee beforehand, O most hymned one, as the couch whereon God, Who was incarnate of thee hypostatically, did rest; and He Who was born of thee without confusion hath glorified thee.

O most hymned Virgin, as one chosen thou becamest the chosen vesture of the Word, for, taking flesh of thee as it were a robe of divine purple, He hath reigned, arrayed in majesty.

Glory...: O Bride of God, thou becamest the receptacle of the divine Union, more lustrous than gold; for through thee God became man and conversed with men as a man.

Now & ever...: The evil of heresy hath brought death upon those who refuse to honor thee, O most hymned Virgin; for in their malice they hide at the sight of the all-glorious likeness of thine image.

Lord, have mercy! *Thrice*
Glory..., Now & ever...

Sessional Hymn, in Tone III—

In the fervor of faith I cry out to thee with unworthy lips and a heart defiled, O Theotokos: Save me who am drowning in sins! Take pity on one who is slain by despair, that, saved, I may cry out to thee: Rejoice, O Virgin, thou help of Christians!

ODE VII

Irmos: The three children would not bow down before the golden image, the object of the Persians' worship, but chanted in the midst of the furnace: O God of our fathers, blessed art Thou!

Having been united conformably and both been shown to be incorrupt, the bush and the flame manifestly show thee forth, O Virgin; for thou gavest birth to God, yet remainest a virgin.

The fleece and the dew, shown forth in change, prefigured thy birthgiving for Gideon; for thou alone hast borne the divine Word in thy womb, as He were rain, O Virgin Mother.

Glory...: The fire of my sin createth for me a flame surpassing that of Gehenna, O pure one. By thy mercy do thou quench it, guiding me to the light by repentance.

Now & ever...: Venerating the appearance of thy countenance as the primal image, O all-pure Theotokos, we all ever have thee as a helper and a right effective protection before God.

ODE VIII

Irmos: The Babylonian furnace did not consume the children, nor did the fire of the Godhead harm the Virgin. Wherefore, O ye faithful, let us cry out with the children: Bless the Lord, ye works of the Lord!

Finding thee as an all-radiant lily amid thorns, shining with the splendor of beauty through the divine Spirit, the Father desired thee, the Bride who knew not wedlock, as a habitation for His Son.

Without hesitation I manifestly glorify thee, the all-immaculate Virgin, as more holy than the host on high; for thou didst bear in thy womb their Creator, Who in unconfused union received flesh of thee.

Glory...: Having preserved thy virginity intact, O Virgin, thou wast truly shown to be the Mother of the Son of God, becoming a Bride through the Father's good pleasure and the incorrupt receptacle of the Spirit of glory.

Now & ever...: God Who is immaterial and invisible by nature was ineffably and supernaturally born as a man of the holy Virgin, becoming visible, two natures in a single hypostasis, wherein He is seen and depicted.

ODE IX

Irmos: A wonder new and divine: the Lord manifestly passeth through the closed door of the Virgin, naked at His entry; and God doth reveal Himself as corporeal as He issueth forth; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

OCTOECHOS — TONE III

A holy fruit sprang forth from a holy root of the barren and sanctified one: the Maiden Theotokos who, by the law of God the Father, hath blossomed forth never-withering and perfecting Life. And Anna rejoiceth, receiving in her old age a babe, the Mother of God, whom we glorify.

New and godly is the birthgiving of thy holy and God-bearing womb, O pure one; for therein was the incarnate holy Son depicted in human image by the finger of the Father and by the Holy Spirit. Him do we magnify as both God and man without confusion.

Glory...: All judgment crieth out against me, for the deeds of my sinful actions lift up their voice to forbid me, and my whole soul knoweth those things whereby it will be condemned, and it trembleth before the flame of Gehenna. O Mistress, before the end, deliver me therefrom by thy supplications.

Now & ever...: After giving birth thou wast shown to be incorrupt, O pure one, for in manner transcending nature, O Theotokos, thou gavest birth immutably to the Creator of all as a man in the flesh, though He was not separated from the essence of the Father; and through the divine Spirit thou didst remain a Virgin. Wherefore, glorifying thee, we lift our voices in hymnody.

Then, "It is truly meet...", and the rest as usual. Dismissal.

SUNDAY MORNING — NOCTURNS

The priest saith: "Blessed is our God...", and we say: Amen. Glory to Thee, our God, glory to Thee. O heavenly King... Trisagion through Our Father... Priest: For Thine is the kingdom... And we say: Amen. Lord, have mercy (12 times), Glory..., Now & ever..., O come, let us worship (thrice). Psalm 50 (Have mercy on me, O God...)

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is "I hymn Thee, O Trinity, the One Godhead", the composition of Metrophanes, in Tone III—

Ode I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

Refrain: O all-holy Trinity our God, glory to Thee!

O sole unapproachable Dominion, Thou one Godhead of the Trinity, vouchsafe me Thy thrice-radiant light, that I may hymn Thee Who art unceasingly hymned with thrice-holy hymns by the mouths of the angels.

All the immaterial ranks hymn Thee in sanctity as the one creative, thrice-radiant and manifestly originating Cause; and with them we, the multitudes of men, likewise hymn and faithfully glorify Thee with our mouths of clay.

Glory...: In symbolic manner the theologians fittingly call Thee Mind, and Word and Spirit, signifying the dispassionate begetting of the Son from the unbegotten Father, as well as the procession of the divine Spirit, O God Who art the sole source of all.

Now & ever...: Having assumed human nature in that Thou lovest mankind by nature, O Word of God, Thou didst shine forth the Trinitarian light of the one Godhead, which is the sole and only source, pointing out unto all the all-pure and all-glorious Virgin who gave Thee birth.

Ode III

Irmos: O Most High, Thou Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

Elijah of old, having commanded that water be poured forth on the split wood, mystically manifested the Trinitarian Hypostasis of the one divine dominion.

The corrupt nature of mortals hymneth Thee, the one, thrice-radiant and immutable Creator; and it crieth out unto thee, O Master: Deliver and save me from every manner of change.

Glory...: Uttering the same words as the prophets, the glorious apostles and the preachers of the Faith, we, the faithful, glorify Thee, the Trinity equal in activity, O God of all.

Now & ever...: Through thee, O all-pure one, Christ descended from His exalted throne, elevating man, in that He loveth mankind; and He hath shone forth the three-Sunned light upon all.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone III: Spec. Mel.: "Awed by the beauty of thy virginity..."—

O Christ, our only transcendent Lord, Scion of the all-unoriginate Father, and Thou, O most divine Spirit, have mercy upon Thy servants: for we all have sinned, yet have we not turned away from Thee. Wherefore, we beseech Thee, O Lord in three Hypostases: In that Thou hast authority, save Thy creation from every evil circumstance.

Glory..., Now & ever...: Theotokion—

In His goodness, the transcendent God and Lord became incarnate of thee, assuming our essence; and He dwelt among us. Wherefore, honoring His divine manhood, we proclaim thee to be the Theotokos who knew not wedlock, glorifying the all-great wonder of thy seedless birthgiving.

ODE IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

A double branch sprouted forth from the Father, as from a root: the Son and the upright Spirit, consubstantial offshoots divinely planted, blossoms equally without beginning. For there are the three Lights of the Godhead. *Twice*

Glory...: The multitudes of noetic intelligences unceasingly hymn thee, the inconceivable God; and with them we render glory, saying: O transcendent Trinity, save Thy servants, in that Thou lovest mankind.

Now & ever...: Thou hast set us afire for Thy love, O greatly merciful Word of God Who for our sake became immutably incarnate, mystically teaching us about the one thrice-radiant Godhead. Wherefore, we glorify Thee.

ODE V

Irmos: I rise at dawn unto Thee, the Creator of all, Who passest all worldly understanding; for Thy commandments are light, wherein do Thou direct me.

When Isaiah mystically beheld God, the one Sovereign Lord, glorified in three Persons by the all-pure voices of the seraphim, he was straightway sent to proclaim the thrice-radiant Essence, the three-Sunned Unity. *Twice*

Glory...: O three-Sunned Unity Who in the beginning created the essence of all things, visible and invisible, out of nothing, and Who hast delivered from all temptations those who with faith hymn Thee as the one God: vouchsafe unto us Thy glory.

Now & ever...: With love we hymn and bless thee, O Virgin, Who art become the radiant and pure bridal-chamber of God; for of thee Christ was born in two natures and wills, Who is One of the Trinity and the Lord of glory.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

As a sojourner, Abraham was vouchsafed mystically to receive the one Lord in three Hypostases, made manifest in the forms of men. *Twice*

Glory...: Guide the hearts of Thy servants to the unapproachable light, O three-sunned Lord, and grant the effulgence of Thy glory unto our souls, that we may be illumined by Thine ineffable goodness.

Now & ever...: Open unto me the portals of the light of Him Who was born of thy womb, O all-pure one, that I may behold the thrice brilliant rays of His divinity and glorify thee, O most radiant Mistress.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone III: Spec. Mel.: "Of the divine Faith..."—

We hymn the three-Sunned dominion of the consubstantial divine nature, and with thrice-holy voices we cry: Holy art Thou, O all-unoriginate Father! Holy art Thou, O equally-beginningless Son, and Thou, O Holy Spirit, O our only God Who art indivisible, O Creator of all, Who lovest mankind!

Glory..., Now & ever...: Theotokion—

O all-great wonder! How did the Infinite One come to be contained within thy womb, and become incarnate, and appear as man, without enduring change or separation from the divine and immutable Divinity, O most pure Maiden? Wherefore, we ever proclaim and glorify thee, the Theotokos, with faith.

ODE VII

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Through Thy light-giving radiance, O Master, show me to be the all-splendid temple of Thy thrice-radiant godhead, far above the cruel darkness of sin and the passions. O God of our fathers, blessed art Thou!

We proclaim the one face of the Godhead in three Hypostases and individual traits—the Father, the Son and the Spirit—crying out: Blessed art Thou, O God of our fathers!

Glory...: Of old, God in three Hypostases appeared to Abraham at the Oak of Mambre, mercifully giving him Isaac as a reward for his hospitality. Him do we now glorify as the God of our fathers.

Now & ever...: The Creator of all appeared on earth, divinely becoming man through thy virginal and all-pure womb; and He hath deified us, O blessed, most pure and all-pure Theotokos.

ODE VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

The Word and the Spirit Who are equally without beginning [sprang forth] from the root of the unoriginate Father, and as offshoots of the transcendent Godhead they have shown forth the one glory and power of the Trinity, Whom all of us, the faithful, hymn forever. *Twice*

Glory...: By Thine effulgences Thou directest the ranks of heaven continually to chant thrice-holy divine hymns to the thrice-radiant Dominion equal in power, O Father, O Word of like form with Him, and Thou, O Spirit. Wherefore, we hymn Thee for all ages.

Now & ever...: Perceiving thy birthgiving from afar, the sayings of the prophets praised it as being without seed, O Theotokos, and praised Him Who was born of thee in manner transcending nature, O Mistress. And with them, we also sing to HIm as Lord and exalt Him supremely for all ages.

ODE IX

Irmos: A wonder new and divine: the Lord manifestly passeth through the closed door of the Virgin, naked at His entry; and God doth reveal Himself as corporeal as He issueth forth; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

The God-beholding ranks of the incorporeal ones desire to mount on high with their wings, to see clearly the thrice-radiant glory; yet they are in exceeding great awe of the unapproachable Light, and unceasingly cry out hymns. And together with them we glorify Thee, the only Trinity. *Twice*

Glory...: Having received from Thee a noetic and reason-endowed soul with insatiable love, with our whole heart we hymn Thee, O Master, God of all, Who art truly the only Essence, the Trinity of Persons. Wherefore, as Thou art greatly merciful, O Compassionate One, have pity on us.

Now & ever...: Show me to be a splendid temple of Thy thrice-radiant Godhead Which alone is the source of all, that I may serve Thee, the Creator of all, in purity, and noetically behold Thine ineffable glory: through the supplications of the only Theotokos, whom we fittingly magnify as all-glorious.

Then, the hymn of Gregory the Sinaite, which is chanted every Sunday after the canon—

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Sovereignty and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

SUNDAY MORNING NOCTURNS

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

I worship God: the unoriginate Father, the Son Who is equally without beginning, and the Spirit. With hymns let us honor the one indivisible and unified Essence, the threefold Unity.

Shine forth Thy dazzling lightning flashes upon me, O my God in three Hypostases, Creator of all, and show me to be a splendid, luminous and immutable habitation of Thine unapproachable glory.

With fear let us glorify Christ the Bestower of life, Who ineffably became incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

The rest of Nocturns, and the dismissal.

SUNDAY MORNING — MATINS

After the Six Psalms, we chant "God is the Lord...", in Tone III, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers, pg. 39). Then the usual chanting of the Psalter.

After the first chanting of the Psalter, these resurrectional sessional hymns, in Tone III—

Christ hath arisen from the dead, the firstfruits of those who have fallen asleep, the firstborn of creation, the Creator of all that existeth; and in Himself He hath restored the nature of our race which had become corrupt. No longer dost thou have dominion, O death, for the Master of all hath destroyed thy realm!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Having tasted the fruit of death, O Lord, Thou didst cut off the bitterness of death by Thine arising, and hast strengthened man against it, revoking the defeat of the primal curse. O Lord, Defender of our life, glory be to Thee!

Glory..., Now & ever...: Theotokion—

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel, marvelling, cried out to thee, O Theotokos: "What praise can I bring which is worthy of thee? What shall I call thee? I am at a loss and filled with awe! Wherefore, as I have been commanded, I cry unto thee: 'Rejoice, O thou who art full of grace!'"

After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone III: Spec. Mel.: "Awed by the beauty of thy virginity"—

Terrified of Thine immutable divinity and voluntary suffering, O Lord, hell lamented to itself, saying: "I tremble before a Being of incorrupt flesh; I behold One invisible, Who mystically contendeth against me. Wherefore, I hold fast to those who cry: Glory to Thy resurrection, O Christ!"

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

O ye faithful, let us theologize concerning the incomprehensibility of the crucifixion, the ineffability of the resurrection, the unspeakable mystery; for today death and hell have been made captive, and the human race hath been clothed in incorruption. Wherefore, giving thanks, we cry unto Thee: Glory to Thine arising, O Christ!

Glory..., Now & ever...: Theotokion—

O Theotokos, thou didst mystically contain in thy womb the Unapproachable and Uncircumscribable One, Who is consubstantial with the Father and the Spirit, and through thy birthgiving we have learned to glorify in the world the one and unconfused power of the Trinity. Wherefore, with thanksgiving we cry out to thee: Rejoice, O thou who art full of grace!

Then, "Blessed are the blameless in the way...", followed by the troparia "The assembly of the angels...". little litany, and this hypacoï, in Tone III—

Amazing the myrrh-bearing women by the sight of Him, and refreshing them by his words, the radiant angel said to them: "Why seek ye the Living in the tomb? He Who hath emptied the graves hath arisen! Understand the Changer of corruption to be immutable! Say ye unto God: How awesome are Thy works, for Thou hast saved the human race!"

SONGS OF ASCENT, IN TONE II,
THE VERSES BEING REPEATED—

Antiphon I

Thou didst move the captivity of Sion away from Babylon, O Word. Draw me also forth from the passions unto life.

They who sow in the south with tears divine shall joyfully reap the grain of life everlasting.

Glory...: Unto the Holy Spirit, as to the Father and the Son, shineth all thanksgiving, wherein all things live and move.

Now & ever...: The foregoing is repeated.

Antiphon II

If the Lord buildeth not the house of the virtues, in vain do we labor; and when the Spirit protecteth it, no one will destroy our city.

Through the Spirit are the saints ever adopted by Thee, O Christ, as the fruit of Thee and the Father.

Glory...: Through the Holy Spirit are all holiness and wisdom perceived; for He bringeth every created thing into existence. Him do we worship, for He is God, like the Father and the Word

Now & ever...: The foregoing is repeated

Antiphon III

Blessed are they who fear the Lord, who walk the path of the commandments; for they shall eat of all the fruits of life.

Be Thou glad, O Chief Shepherd, beholding Thine offspring round about Thy table, bearing the branches of goodly works.

Glory...: From the Holy Spirit are all the riches of glory; from Him are grace and life for every creation: for He is hymned with the Father and the Word.

Now & ever...: The foregoing is repeated.

Prokimenon, in Tone III—

Say among the nations that the Lord is king; for He hath established the world, which shall not be shaken.

Stichos: O sing unto the Lord a new song.

Let every breath praise the Lord.

The appointed Resurrectional Gospel. Then, this resurrectional hymn, in Tone VI—

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We worship Thy Cross, O Christ, and Thy holy resurrection we hymn and glorify. For Thou art our God, and we know none other beside Thee, we call upon Thy name. O come, all ye faithful, let us worship Christ' s holy resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His resurrection; for, having endured crucifixion, He hath destroyed death by death.

Psalm 50: "Have mercy on me, O God..."

Glory...: Through the prayers of the apostles, O Merciful One, blot out the multitude of our transgressions.

Now & ever...: Through the prayers of the Theotokos, O Merciful One, blot out the multitude of our transgressions.

Then, in Tone VI:

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression.

Then, this sticheron:

Jesus having risen from the grave, as He foretold, hath given us life eternal,* and great mercy.

Then, the Prayer: "Save, O God, Thy people...", followed by the exclamation: "Through the mercy and compassions and love for mankind..."

The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.

ODE I

Canon of the Resurrection, in Tone III

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

Stichos: Glory to Thy holy resurrection, O Lord!

Our God is He Who cursed the earth to bring forth as fruit thorns through the sweat of the transgressor, and in the flesh receiveth a crown of thorns from the hands of the transgressors of the law. He hath abolished the curse, in that He hath been glorified.

He of Whom death was afraid hath appeared as the vanquisher and victor over death; for having assumed animate flesh subject to sufferings, and contended against the tyrant, He hath raised all up with Himself. He is our God, for He hath been glorified.

Theotokion: All nations glorify thee as the true Theotokos who gave birth without seed; for He is our God Who, having descended into thy sanctified womb, became of our essence. God and Man was born of thee.

Canon of the Cross & the Resurrection

Irmos: O ye people, let us chant a new song...

The human race was enslaved by the sin-loving tyrant, but Christ redeemed it by His divine blood, and having deified it hath restored it, in that He hath been glorified.

Christ, Who is the treasury of life, desiring to experience death as one mortal, tasted thereof; and as One immortal by essence, He imparted life to mortals, for He hath been glorified.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

Every heavenly being fittingly bendeth its knee, with those of earth and those in the nethermost parts, before Him Who became incarnate of thee, O Virgin; for He hath been glorified.

O the reconciliation which took place within thee! For He Who abundantly bestoweth gifts hath as God given us the divine Spirit, having received flesh of thee, O Maiden, in that He hath been glorified.

Then, the canon from the Menaion, and the katavasia as prescribed by the Typicon.

ODE III

Canon of the Resurrection

Irmos: O Most High, Thou Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

The ungodly one was confounded by Thy Cross, for he fell into the pit which he dug; but in Thy resurrection, O Christ, Thou didst raise up the lowly.

The preaching of piety to the nations covered them like the water of the sea, O Thou Who lovest mankind; for having risen from the tomb, Thou didst reveal the light of the Trinity.

Theotokion: All-glorious things have been said of thee, O animate city of Him Who reigneth forever; for through thee, O Mistress, did God come to dwell with those on earth.

Canon of the Cross & Resurrection

Irmos: Thou hast broken the bow of the enemy...

O all-precious Cross, thou hast been shown to be the cleansing away of the impurities of the idols, for Jesus all-divine stretched forth His hands upon thee.

O Life-receiving tomb, all of us, the faithful, bow down before thee; for Christ our God was truly buried in thee and hath arisen.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

The Virgin, having sprung forth as the rod of the root of Jesse, as said the prophets, put Thee forth as a flower for us, O Christ. Holy art Thou, O Lord!

That Thou mightest cause mortals to partake of the divine, Thou didst abase Thyself, receiving our flesh from the Virgin. Holy art Thou, O Lord!

ODE IV

Canon of the Resurrection

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

In Thy mercy Thou didst withstand wounds and stripes, O Christ, enduring the malice of blows to Thy cheeks; and with long-suffering deigning to be spit upon, Thou didst thereby accomplish salvation for me. Glory to Thy power, O Lord!

Thou didst partake of death in a mortal body, O Life, for the sake of the suffering of the poor and the groans of Thy paupers; and having brought corruption upon the corrupter, O All-glorious One, Thou didst resurrect all with Thyself, in that Thou hast been glorified.

Theotokion: Remember, O Christ, the flock which Thou hast acquired by Thy suffering; and accepting the merciful entreaties of Thine all-glorious Mother. Deliver it by Thy power, O Lord, visiting it in its affliction, .

Canon of the Cross & the Resurrection

Irmos: Strange and ineffable was the mystery...

O Thou Who lovest mankind, Who fashioned man in Thine image: crucified on Golgotha for the sake of him who was slain by the sin of disobedience, Thou didst save him.

Death surrendered the dead whom it had sacrificed; and the corrupt kingdom of hell was destroyed when Thou didst arise from the grave, O Lord.

Theotokion: O pure Mary, thou golden censer, when God the Word, as One of the Trinity, became incarnate, descending into thee, He filled the world with sweet fragrance.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

O Master, Who set the mountains in the scales of divine understanding, Thou wast cut from the stone of the Virgin without the aid of men's hands. Glory to Thy power, O Thou Who lovest mankind.

Thou hast healed our infirm nature, O Master, within the Virgin uniting to it Thine all-pure divinity, a most speedy remedy, O Word.

Thou art my portion and desired inheritance, O Lord, Who, having become a hypostasis in flesh from the Virgin, hast united me to Thy Hypostasis, O Word.

ODE V

Canon of the Resurrection

Irmos: I rise at dawn unto Thee, the Creator of all, Who passest all worldly understanding; for Thy commandments are light, wherein do Thou direct me.

Through the envy of the Jews Thou wast given over to an unjust judge, O Beholder of all. And Thou who judgest the whole earth with justice hast delivered ancient Adam from condemnation.

O Christ Who hast risen from the dead, grant Thy peace unto Thy Churches through the invincible power of Thy Cross, and save Thou our souls.

Theotokion: O only Ever-virgin, thou hast been shown to be the holy tabernacle and more spacious than the heavens, in that thou didst receive the Word of God, Whom all creation cannot contain.

Canon of the Cross & Resurrection

Irmos: Thou hast appeared on earth, O Invisible One...

Pierced by a spear in Thy side, O my Christ, Thou didst free from the curse her who was formed from the side of man, and who brought destruction upon all men.

O Christ our Savior, Who art equal to the Father in essence, Thou didst raise from the dead the sacred temple of Thine all-pure and most precious body.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

Thy Son, the Word of God, O Virgin, the Creator of Adam the first-formed, is not a created being, even though He fashioned animate flesh for Himself out of thee.

Thy Son, the Lord Jesus, the Word of God, O Virgin, a Hypostasis perfect in two natures, is perfect God and perfect man.

ODE VI

Canon of the Resurrection

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

An abyss of mercy and compassions hath surrounded me through Thy compassionate descent; for having become incarnate and taken on the form of a servant, O Master, Thou didst deify me, glorifying me with Thyself.

The slayer underwent death, beholding Him Who was dead alive again. These were images of Thy resurrection, O Christ, and of Thine all-pure, vanquishing sufferings.

Theotokion: O all-pure one who alone dost mediate before the Creator and men, in manner past understanding: entreat thy merciful Son, and be thou a champion for thine all-sinful servants.

Canon of the Cross & Resurrection.

Irmos: As a natural image of a sojourn...

Having been tested with wounds by Thy suffering of the Cross, Thou didst raise up with Thyself those wounded by hell. Wherefore, I cry out: Lead up my life from corruption, O Thou Who lovest mankind!

The gates of hell opened unto Thee in fear, and the vessels of the enemy were plundered. Wherefore, the women met Thee, receiving joy instead of grief.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

He Who shareth no form receiveth our form from the incorrupt Virgin, becoming man in form and matter without changing in His divinity.

O all-pure one, deliver me from the abyss of sins and the tempest of the passions, for thou art a haven and an abyss of miracles for those who have recourse unto thee with faith.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin..."—

Thou didst arise today from the tomb, O Compassionate One, and didst lead us up from the gates of death. Today Adam danceth and Eve rejoiceth, and together the prophets and patriarchs unceasingly hymn the divine might of Thy power.

Ikos: Let heaven and earth join chorus today and with one mind hymn Christ God, for He hath raised the prisoners up from the graves. All creation rejoiceth, offering worthy hymns to our Deliverer, the Creator of all; for having led men up from hell today, in that He is the Bestower of life, He exalteth them to the heavens with Him, doth cast down the arrogance of the enemy, and breaketh down the gates of hell by the divine might of His authority.

ODE VII

Canon of the Resurrection

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

The splendid veil of the temple was rent in twain at the crucifixion of the Creator, revealing the truth hidden in the Scripture unto the faithful who cry: O God of our fathers, blessed art Thou!

When Thy side was pierced, O Christ, with the drops of Thy divinely flowing and life-creating blood, which fell upon the ground according to Thy design, Thou didst restore those on earth, who cry: O God of our fathers, blessed art Thou!

Triadicon: Let us glorify the good Spirit with the Father and the only-begotten Son, O ye faithful, worshipping the one Godhead and Sovereignty in three, crying: O God of our fathers, blessed art Thou!

Canon of the Cross & Resurrection

Irmos: Proud was the tyrant...

Beholding God incarnate, and not a simple man, hanging upon the Cross, the sun was darkened. And unto Him do we chant: O Lord God of our fathers, blessed art Thou!

Terrified, hell received the Bestower of incorruption Who is mighty in divinity, and it vomited forth the souls of the righteous, who cried: Blessed art Thou, O Lord God of our fathers!

Theotokion: O all-pure one, thou hast been shown to be a priceless treasure of blessing for those who with a pure heart confess thee to be the Theotokos; for from thee did the God of our fathers become incarnate.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

O Thou Who art the Lord of glory, Who ruleth the heavenly hosts, Who sittest with the Father, and art borne in the Virgin's arms: O Lord God of our fathers, blessed art Thou!

Harsh is death, yet when Thou didst unite Thyself to it, having become divinely hypostatic flesh through the Virgin, Thou didst destroy it. Blessed art Thou, O Lord God of our fathers.

We have all come to know thee as the Theotokos who gave birth unto God; for thou didst bear one of the Trinity, Who had become incarnate of thee. Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon of the Resurrection

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

The splendor of the temple was rent in twain when Thy Cross was planted on Golgotha, and creation fell down in fear, singing: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Thou didst rise from the tomb, O Christ, and by Thy divine power didst set aright him who fell, deceived into eating of the tree; and he crieth and saith: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Theotokion: Thou hast been shown to be the temple of God, an animate habitation, and the ark; for thou, O all-pure Theotokos, hast reconciled the Creator with men, and all of us, His works, hymn thee fittingly and exalt Him supremely for all ages.

Canon of the Cross & Resurrection

Irmos: With immaterial flame the God-seeing children...

God, the dispassionate Word, Who in His divinity is not subject to the passions, suffereth in the flesh. Unto Him let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Having fallen asleep as one mortal, Thou didst arise as one immortal, O Savior; and Thou savest from death those who chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Triadicon: Let us piously serve the Godhead in three Persons, Who is ineffably united; and let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

As the Mother of God and one close to Him, thou didst surpass the noetic ranks. We bless thine Offspring, O blessed Virgin, and exalt Him supremely for all ages.

Thou didst show forth a natural beauty, most comely, which illumineth the flesh of the Divinity. We bless thine Offspring, O blessed Virgin, and exalt Him supremely for all ages.

Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord...", with the refrain "More honorable than the cherubim..."

ODE IX

Canon of the Resurrection

Irmos: A wonder new and divine: the Lord manifestly passeth through the closed door of the Virgin, naked at His entry; and God doth reveal Himself as corporeal as He issueth forth; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

Awesome is it to behold Thee, the Creator, O Word of God, uplifted upon the Tree: God suffering in the flesh for His servants, and lying in the tomb, bereft of breath, and releasing the dead from hell. Wherefore, O Christ, we magnify Thee as omnipotent.

Placed dead in the tomb, Thou didst save the forefathers from the corruption of death; and, raising up the dead, Thou didst cause life to blossom forth, guiding human nature to the light and clothing it in divine incorruption. Wherefore, we ever magnify Thee as the Light of life.

Theotokion: Thou hast been shown to be the temple and throne of God, wherein He Who is in the highest dwelt, born of thee who knewest not man, O most pure one, without in any wise opening the gates of thy flesh. Wherefore, O pure one, by thine unceasing supplications quickly and utterly subdue the barbaric nations.

Canon of the Cross & Resurrection

Irmos: Wounded with the sweet arrow...

From a dishonorable death Thou hast poured forth honor upon all men; and having tasted thereof through Thy crucifixion, O Christ our Savior, Thou hast given me incorruption through Thy mortal essence, in that Thou lovest mankind.

Rising from the tomb, O Christ, Thou didst save me; and thou didst ascend and lead me to Thy Father Who begat Thee; and Thou hast seated me at His right hand in the loving-kindness of Thy mercy, O Lord.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

The pious and faithful can never have enough of thy praises, O Virgin; for ever receiving divine and spiritual desire through desire, we magnify thee as the Mother of God.

Thou hast appointed for us an unashamed advocate, her who gave Thee birth, O Christ. Through her entreaties Thou givest us the merciful Spirit, the Bestower of goodness, Who through Thee proceedeth from the Father.

After the katavasia, the little litany. Then, "Holy is the Lord our God!", thrice; and the matins exapostilarion.

On the Praises, 8 stichera, in Tone III—

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

Come, all ye nations, and understand the power of the dread mystery; for Christ the Savior, Who in the beginning was the Word, was crucified for our sake and buried, and rose from the dead, that He might save all. Let us worship Him.

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

Those who guarded Thee declared all the wonders, O Lord; but the council of vainglory filled their hands with a reward, intending thus to conceal Thy resurrection, which the world doth glorify. Have mercy upon us!

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

All were filled with joy, experiencing the resurrection; for Mary Magdalene went to the tomb and found an angel seated upon the stone, clad in shining raiment, who said: "Why seek ye the Living among the dead? He is not here, but is risen as He said, going before you to Galilee!"

Stichos: Praise Him with the sound of trumpet, praise Him with psaltery and harp.

In Thy light do we behold light, O Master Who lovest mankind; for Thou didst rise from the dead, granting salvation to the human race. Let all creation glorify Thee Who alone art sinless. Have mercy upon us!

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

With tears the myrrh-bearing women offered Thee a morning hymn, O Lord; for, taking sweet-smelling spices, they went to Thy tomb, intending to embalm Thine all-pure body. But an angel, seated upon the stone, announced to them: "Why seek ye the Living among the dead? For He is risen as God, trampling down death and granting great mercy unto all!"

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

The radiant angel, seated on Thy life-creating tomb, said to the myrrh-bearing women: "The Deliverer Who hath emptied the graves hath made hades captive and risen on the third day, in that He alone is God Almighty!"

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Arriving on the first day of the week, Mary Magdalene sought Thee in the tomb; and not finding Thee, she lamented, weeping and crying aloud: "Woe is me, O my Savior! Thou hast been stolen, O King of all!" But the two life-bearing angels within the tomb cried out: "Why weepest thou, O woman?" "I weep," said she, "because they have taken the Lord from the tomb, and I know not where they have laid Him!" But turning around, she straightway cried out as she saw Thee: "O my Lord and my God, glory be to Thee!"

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

The Jews closed Life within the tomb, but the thief opened up delight with his tongue, crying aloud and saying: "He Who was crucified with me for my sake joined me on the Tree, and hath revealed Himself to me, seated on the throne with the Father; for He is Christ our God, Who hath great mercy!"

Glory...: The matins Gospel sticheron.
Now & ever...: Theotokion, in Tone II—

Most blessed art thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

Great Doxology, and resurrectional troparion—

Today is salvation come unto the world; let us sing to Him Who arose from the tomb, and is the Author of our life. For having destroyed death by death, He hath given us the victory and great mercy.
And the dismissal.

SUNDAY AT LITURGY — TONE III

On the Beatitudes, these troparia, in Tone III—

From paradise didst Thou drive [our] forefather Adam, who had broken Thy commandment, O Christ; but, O Compassionate One, Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying out: "Remember me, O Savior, in Thy kingdom!"

With the curse of death didst Thou condemn us who had sinned, O Lord, Bestower of life; yet having suffered in Thy flesh, O sinless Master, Thou hast granted life unto mortals who cry out: "Remember us also in Thy kingdom!"

In rising from the dead, Thou hast raised us up from the passions with Thyself through Thy resurrection, O Lord; and all the power of death hast Thou destroyed, O Savior. Wherefore, with faith we cry out to Thee: "Remember us also in Thy kingdom!"

O Thou Who as God grantest life, by Thy three days in the tomb Thou didst raise up with Thyself the dead in hell, and as One Who is good Thou hast poured forth incorruption upon all of us who with faith ever cry out: "Remember us also in Thy kingdom!"

Risen from the dead, O Savior, Thou didst first appear to the myrrh-bearing women, crying out: "Rejoice!" and through them Thou didst announce Thy resurrection to Thy friends, O Christ. Wherefore, with faith we cry out to Thee: "Remember us also in Thy kingdom!"

Moses, stretching out his arms on the mountain, prefigured the Cross and [thus] conquered Amalek. And, receiving it with faith as a mighty weapon against the demons, we all cry out: "Remember us also in Thy kingdom!"

Glory...:

O ye faithful, let us hymn the Father, Son and Holy Spirit, the one God, the one Lord, as from a single Sun; for the Trinity is thrice-luminous and enlighteneth all who cry out: "Remember us also in Thy kingdom!"

Now & ever...: Theotokion:

Rejoice, O portal of God, through which the incarnate Creator passed without breaking thy seal! Rejoice, thou light cloud which bore Christ, the divine Rain! Rejoice, ladder and throne of heaven! Rejoice, honored mountain of God, fruitful and unquarried!

Prokimenon, in Tone III—

O chant unto our God, chant ye; chant unto our King, chant ye!

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Alleluia, in Tone III—

Stichos: In Thee, O Lord, have I hoped; let me not be put to shame in the age to come.

Stichos: Be Thou unto me a God to defend me and a house of refuge to save me.

SUNDAY EVENING AT VESPERS — TONE III

On "Lord, I have cried...", 3 stichera of compunction, in Tone III: Spec. Mel.: "Great is the power of Thy martyrs..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

O heavenly father, accept me as Thou didst the repentant prodigal son, though I sin greatly and embitter Thee, the good Master Who art merciful by nature; and make me one of Thy hirelings.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

I have passed the measure of my life in slothfulness and have drawn nigh to the end, wretch that I am. I give no thought to the judgment which awaiteth me, nor to my falling away from God. But, turning me, O Savior, rescue me therefrom.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

From Gehenna, from the gnashing of teeth, and every other eternal retribution do Thou deliver my lowly soul, O all-good Lord; that with faith I may hymn the merciful God, Who by nature loveth mankind.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy incorporeal angels, in the same tone—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Thou didst create the choirs of incorporeal beings, O Lord, unto all showing forth the richness of Thy goodness; and out of non-existence Thou didst bring into being those who now glorify Thy glory with voices which are never stilled.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Great is the power of Thine angels, O Christ; for, bodiless, they protect the world, preserving the Churches by Thy power, O Master; and they entreat Thee in behalf of the whole world.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Seeing Thy single and three-Sunned beauty, the hosts who minister to Thee reveal secondary splendors to those in the world; and shining forth as one, they impart the divine effulgence unto us.

Glory..., Now & ever...: Theotokion—

O all-pure one, who hast dominion over all creation, by thy fervent intercession and maternal supplication free my mind, which is grievously beset by the passions, and enslave me to thy Son and God.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of compunction, in Tone III—

O Christ, we offer Thee evening hymnody with incense and spiritual songs. Have mercy and save our souls!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Save me, O Lord my God, for Thou art the salvation of all. The tempest of the passions assaileth me, and the burden of mine iniquities causeth me to founder. Grant me a helping hand, and lead me to the light of compunction, in that Thou alone art full of kindness and lovest mankind.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Great is the power of Thy Cross, O Lord! For it was planted in one place, yet worketh throughout the world; and it made apostles of fishermen and martyrs of the heathen, that they might pray in behalf of our souls.

Glory..., *Now & ever...:* Theotokion—

O Mistress, intercessor of all who pray to thee: In thee do we find boldness, of thee do we boast, and on thee have we set all our hope. Entreat Him Who was born of thee in behalf of thine unprofitable servants.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

SUNDAY NIGHT AT COMPLINE — TONE III

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

O all-holy Virgin Mary who alone art of great renown, more glorious than the cherubim, O daughter of David and beauty of Jacob, thou Mother of our God: thy glory hath been magnified exceedingly, and we all glorify thee with faith.

Thou didst bear in thine arms as a man Him Who stretched out the sky like a skin by His word. Wherefore, do thou constantly beseech Him, O pure one, that He deliver my soul from the irrationality of the passions and from all sorrow.

Glory...: O Virgin who wast foretold before time began, thou art the all-pure purple robe of the King of glory, wherein He Who had clothed our forefather Adam in garments of skin clad Himself in latter days: cover me also with thy protection.

Theotokion: O Virgin who gavest birth to Christ, thou hast extinguished the unbearable fire of sin, which of old wrought corruption for the human race. Wherefore, dry up the torrents of the passions of my soul by thy supplications.

ODE III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

The Master and Lord Who hath dominion over fire hath been called thy Son, O pure one; wherefore, deliver me from the works of the passions by thine intercessions, O Mistress.

From the tempest of carnal passions do thou quickly deliver me, thy servant, O all-pure one who gavest birth to the Calm of salvation and Well-spring of dispassion.

Glory...: As the luminous lampstand of the never-waning Light, O all-pure one, thou hast enlightened the world. Wherefore, with thy beams dispel the clouds from my soul.

Now & ever...: O Mistress who gavest birth ineffably to Christ, the Bestower of life, enliven me who am dead of soul because of the multitude of mine evil passions.

ODE IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

The siege of carnal understanding hath beset me and maketh my soul captive; yet do thou, O Mistress who gavest birth to the Mind which transcendeth all the understanding of the world, grant me thy peace.

From thy womb thou didst pour forth the noetic Myrrh upon the world; wherefore, free my soul from the defilements of the passions, O all-pure one, and grant me the myrrh of dispassion by thy supplications.

Glory...: Knowing thee to be the golden jar manifestly holding Christ, the God-man, the Manna of life, I pray: feed thou my soul which is famished with hunger, and give it the torrent of the Spirit to drink.

Now & ever...: Of old, unrestrained, Eve brought about death; but thou hast brought about true life by thy pure virginity. Wherefore, deliver me from a sinful death by thy supplications.

ODE V

Irmos: Thou hast appeared on earth, O Invisible One, and of Thine own will hast dwelt with men, O Unapproachable One. And rising early unto Thee, we hymn Thee, O Thou Who lovest mankind.

As our deliverance, thy Son hath delivered all from corruption, O Virgin; wherefore, deliver me from carnal understanding and from the presence of the passions.

By the fire of thy prayers burn up all the thorns of my passion-filled thoughts, O Theotokos who hast purified man as with tongs and ember.

Glory...: Thou art the divine heifer of the divine Bullock Who in His love for mankind was slaughtered for our sake. With His divine blood do thou purify my heart.

Now & ever...: Of old I acquired the beautiful robe of the virtues, yet I have cast it off in my slothfulness; but do thou, O Virgin, now clothe me in one that is yet more splendid by thy supplications.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

The cruel wiles of evil have shaken the temple of my soul, yet do thou who gavest birth to Christ, Who established the earth upon the waters, make me steadfast by thy supplications.

In giving birth to the Pearl of great price, thou hast released mortals from their debt; wherefore, O all-pure one, do thou quickly loose the bonds of my transgressions, passions and sorrows.

Glory...: The all-good God Who was born of thy womb hath given thee to the faithful as a refuge and divine protection; wherefore, O all-pure one, cover me with thy hands, and preserve me.

Now & ever...: Often engulfed in frenzy by the billows of life, and ever tempest-tossed by the works of the enemy, I now cry out to thee: O Theotokos, help me!

Then, "Lord, have mercy!", thrice. Glory..., Now & ever... Sedalion, in Tone III: Spec. Mel.: "Of the divine Faith..."—

Thou wast the divine tabernacle of the Word, O only all-pure Virgin Mother, who hast surpassed the angels in purity. With the divine waters of thy supplications, O pure one, cleanse me who, more than all others, have become defiled by carnal transgressions, and grant me great mercy.

ODE VII

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Crowds of wicked demons and hordes of carnal passions have surrounded me; yet as thou gavest birth to Christ, Who is mighty in battles, deliver me from frequent griefs and cruel falls.

He Who alone cannot be approached by the cherubic beings and is held in awe by the ranks of the angels made His abode within thee, O pure one, and hath renewed us. O Mistress, through Him render me terrible to invisible foes.

Glory...: O Virgin, thou wast a noetic garden of paradise which put forth the Tree of life; and Adam, partaking thereof, hath been delivered from the fruit of death. Wherefore, bring sweetness to me now, and deliver me from the taste of the passions.

Now & ever...: Deliver me from the mire of the passions of my body and from the temptations of the demons, O thou who for men gavest birth to the Deliverer, thou habitation of the Most High and hallowed temple of the God of our fathers.

ODE VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

O cloud of the Light Who fashioned the great luminaries in the universe: with thy rays dispel all the darkness, day and night, of all my passions and transgressions, and show me to be a child of the light, O Theotokos.

By the Rain which descended from heaven into thy womb, O Theotokos, enlighten and bedew my soul and heart, and extinguish the flame of passions and sorrows, that I may glorify thee fervently for all ages.

Glory...: O pure one, thou didst give birth ineffably to the Wisdom of God which united the earthly and the heavenly, bringing all things out of nonexistence; by His word grant me wisdom and understanding, that I may manifestly hymn thy divine birthgiving.

Now & ever...: O Mistress of the world, I cry aloud and pray that my soul and body may be bedewed through thy supplications, and that I may be quickly delivered from the pangs of sin and the evil of the passions; for thou art the healing of all men.

ODE IX

Irmos: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

Thou wast shown to be cloth divinely woven for Christ, from whence the Spirit prepared the divine raiment of the flesh. Wherefore, by thy supplications, O pure one, clothe me also into the vesture of chastity.

OCTOECHOS — TONE III

O noetic vine who hast put forth for us the divine Grapes, by Whom we are given the water of incorruption to drink: by thine entreaties pour forth upon my soul compunction and the wine of purification.

Glory...: O pure and holy bridal chamber, by whose nature God wedded His nature to that of men, I beseech thee: unite me to thy Son, and impart unto me divine life by thine entreaties.

Now & ever...: O Virgin who gavest birth to Christ, the Well-spring of incorruption, thou hast transformed the pasture of corrupt human nature. Wherefore, by thy supplications deaden the stormy assault of the passions which consumeth me.

Then, "It is truly meet to bless thee...", and a prostration. Trisagion through Our Father... Troparion. The rest as usual. Dismissal.

ON MONDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of compunction, in Tone III—

Dwelling on earth, O my soul, repent, for dust doth not chant in the grave, nor is it delivered from transgressions. But cry out to Christ God: O Thou Who knowest the hearts of men, I have sinned against Thee! Before Thou judgest me, have pity and mercy on me, O God.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Wherefore, O my soul, dost thou continue in offenses? Wherefore dost thou abide the setting aside of repentance? Call to mind the coming judgment, and cry out to Christ God: O sinless Lord Who knowest the hearts of men: I have sinned; have mercy on me!

Glory..., Now & ever...: Theotokion—

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel cried, marveling, unto thee, O Theotokos: "What praise can I offer that is worthy of thee? What shall I call thee? I am at a loss and filled with awe! Wherefore, as commanded, I cry to thee: Rejoice, O thou who art full of grace!

After the second chanting of the Psalter, these sessional hymns, in Tone III—

At the dread judgment I shall denounce myself, there being no need for accusers, and shall condemn myself, there being no need for witnesses; for the books of my conscience will be opened, and the things I have done in secret will be exposed. Wherefore, O God Who wilt examine my deeds at that universal trial, cleanse me and save me.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Thou knowest the depth of mine offenses, O Lord. Give me a helping hand, as Thou didst to Peter, and save me.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: The goodly courage of your endurance vanquished the wiles of the enemy, the author of evil, O all-praised passion-bearers; wherefore, ye have been vouchsafed eternal blessedness. But pray ye to the Lord, that He save the flock of Christ-loving people, in that ye are witnesses to the Truth.

Glory..., Now & ever...: Theotokion—

Rejoice, O Mary, Virgin Mother, holy mountain, garden of Eden, from whom was born Christ God, the seedless Word, through Whom life hath budded forth for the world.

After the third chanting of the Psalter, these sessional hymns, in Tone III: Spec. Mel.: "Awed by the beauty of thy virginity..."—

When we shall stand before Thine implacable tribunal and divine judgment, before which the hosts of heaven stand with trembling, how then shall I appear before Thee, O most righteous Judge? I have done deeds worthy of condemnation and fire. Yet at the supplications of Thine angels have pity on me then, and save me!

By Thy word Thou didst bring into being those in heaven and those on earth, in that Thou art almighty; and the angelic choirs, standing before Thee with fear, offer Thee unceasing hymnody, O Master, illumining all the ends of the earth with Thy light. And with them we also cry out to Thee: In Thy lovingkindness save us!

Glory..., Now & ever...: Theotokion—

As the vine which was not cultivated, O Virgin, thou didst produce the most comely Grape, Who poureth forth upon us the wine of salvation and gladdeneth the souls and bodies of all. Wherefore, ever blessing thee as the cause of good things, with the angel we cry out to thee: Rejoice, O thou who art full of grace!

ODE I

Canon of compunction, to our Lord Jesus Christ and His holy martyrs, the composition of Joseph, in Tone III—

Irmos: Thou didst part the sea, O Lord, covering the chariots of Pharaoh in the deep, and didst save the people of Israel, who praised Thee with hymns.

O Sinless One, deliver me from the myriads of transgressions I have mindlessly committed, granting me tears of compunction, as once Thou did to the harlot.

Through the virtues show me to be Thy temple, though I am become a den of thieves through mine unseemly deeds, O Thou Who, loving mankind, wast of Thine own will born in a cave.

Martyricon: Piloted by the divine Spirit, ye navigated the tempest of torments, O divinely inspired martyr, and have put in at the harbor of God.

Martyricon: Enlightened by the grace of the Spirit, O all-praised martyrs, rejoicing, ye escaped the most profound darkness of the madness of idolatry.

Theotokion: O most holy and all-pure one, helper of sinners, restoration of the fallen: Grant the repentance of compunction unto me who have sinned greatly.

Another canon, of the holy incorporeal angels, the acrostic whereof is "I compose a third hymn for the incorporeal ones", the composition of Theophanes, in Tone III—

Irmos: O ye people, let us chant a new song unto Him Who was born of the Virgin for our salvation and hath made those on earth one with those in heaven, for He hath been glorified.

As the Light without beginning, imparting all radiance, O Christ God, enlighten my thoughts at the intercession of Thy hosts.

Rejoicing angelically, the choirs of the angels are mystically illumined by a most rich communion of Thy beauteous splendors, O Savior.

As the good Creator of life, the Spirit, Who doth good and Who proceedeth from the Father, hath made steadfast the heavenly hosts by His intangible divine grace.

Theotokion: O Gabriel most rich, divine chief captain of the incorporeal choirs: Unto her who is joyous utter the cry of joy: Rejoice, O most immaculate one!

ODE III

Canon of Repentance

Irmos: Make me steadfast, O Lord Who alone art greatly merciful; extend Thy hand unto me, as Thou didst to Peter, and save me.

As Thou didst save drowning Peter, O Thou Who lovest mankind, so do Thou lead me up from the depths of my transgressions.

The deceiver hath brought death upon me, slaying me with the passions; but do Thou, O Bestower of life, revive me by examples of repentance.

Martyricon: Unjustly consumed by material fire, O martyrs, ye were immaterially consumed by the desire for the Immaterial One.

Martyricon: Torn asunder, the martyrs set at naught the maimings and pursuits of the deceiver; and they were vouchsafed crowns.

Theotokion: O Mary of lordly name, by thy supplications free me who am beset by many soul-destroying passions.

Canon of the Angels

Irmos: Thou hast broken the bow of the enemy and hast crushed their shields by Thy might, O Christ our Master. O Lord, our confirmation, holy art Thou!

O Good One, Thou hast shown the angelic choirs to be rivers and streams flowing with goodness, shining with the radiance of Thy hidden mystery.

That Thou mightest manifestly show forth the treasures of Thy riches and Thy might, O Master Christ, Thou didst bring forth the noetic hosts to share in Thy glory.

Standing with trembling before Thee and ministering to Thee, the angelic luminaries ever hymn Thine infinite power, O Christ.

Theotokion: The Master of all that is, immutably taking on all of humanity from thee, O Mother of God, showed thee to be a source of grace.

ODE IV

Canon of Repentance

Irmos: Nay, with the rivers wast Thou wroth, O Lord? Nay, against the rivers was Thine anger, or against the sea Thine attack?

Loose the bonds of my passions, O Lord, and, binding me with repentance, show me to be a sharer in Thy good things.

Illumine me with splendid examples of repentance, O Christ my Sun, dispelling the deep nighttime of mine evils.

Martyricon: O wise athletes, ye were shown to be burning coals consuming the tinder of ungodliness and enlightening those in darkness.

Martyricon: Ye emulated the death of Christ, O martyrs, having been subjected to divers pangs; wherefore, ye have inherited life divine.

Theotokion: Grant me true repentance, and still the tumult of my passions, O pure intercessor for the sinful.

Canon of the Angels

Irmos: Strange and ineffable was the mystery of Thy nativity! I heard report of Thee, and was afraid; and, rejoicing, I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

O clouds who received the effulgence of the threefold Sun, ornaments of the Trinity: Impelled by the power of the Spirit ye were upborne by the divine will.

The angels were sent into the world as guardians of the salvation of the pious who would believe on Thee, O Savior; and they preserve Thy servants.

The angels are mystically illumined by their pure proximity to Thee and Thy divine effulgence; and they cry: Glory to Thy power, O Thou Who lovest mankind!

Theotokion: Like a servant, I come as suppliant to Thy protection, O all-immaculate one. Deliver me from the turmoil of the passions, O Theotokos, who without suffering gavest birth to our Cause.

ODE V

Canon of Repentance

Irmos: With Thy never-waning light, O Christ God, illumine my lowly soul, and guide me to the fear of Thee, to the light of Thy commandments.

Leave me not stripped naked of good deeds at Thy tribunal, O Thou Who lovest mankind; but through repentance clothe me in the raiment of godly deeds.

I have been wounded by the sword of the passions and cast into the pit of despair. Disdain me not, O Master, but cure me with the medicine of conversion.

Martyricon: Though your nails were cruelly torn out, and ye were lacerated with wounds and slain with the sword, ye did not bend your knees before the graven images.

Martyricon: The world is ever adorned by your sufferings, O martyrs; wherefore, ye have received a dwelling-place with the angels.

Theotokion: O thou who, at the word of the archangel, didst alone give birth to the Word in the flesh, yet didst remain a virgin, deliver me from irrational acts, that I may hymn thee with honorable words.

Canon of the Angels

Irmos: Thou hast appeared on earth, O Invisible One, and of Thine own will hast dwelt with men, O Unapproachable One. And rising early unto Thee, we hymn Thee, O Thou Who lovest mankind.

Illumined with thrice-radiant light, O ye faithful, with the angelic armies let us hymn the one Godhead—the Father, the Son and the Spirit.

Luminaries revolving within the never-waning radiance of the all-divine Godhead, the angelic ranks, manifestly enriched, give utterance.

The seraphim, angels illumined by the Spirit of the Godhead, teach us to worship the one divine Principle which is wholly without beginning, manifestly giving utterance to the thrice-holy cry.

Theotokion: Descending from heaven, the Archangel Gabriel announced to thee, O most pure Maiden Theotokos, that thou wouldst without seed give birth to the Bestower of life.

ODE VI

Canon of Repentance

Irmos: O Thou Who lovest mankind, disdain not those who have reached the end of time and are assailed with destruction by the threefold billows of perils, yet cry: O Savior, save us, as Thou didst save the prophet from the sea monster!

Puffed up in mind, like the Pharisee of old I have grievously fallen through transgressions, O Christ, and seeing me, the deceiver is gladdened. O Thou Who didst humble him by the Cross, have pity on me who am now brought low.

Sin-loving in this life like no other man, O Master, I have wasted Thy long-suffering, wretch that I am, and am still senseless. But by Thy lovingkindness convert me.

Martyricon: With wrathful eagerness condemning the divinely wise to be run through and to be consumed by fire, the violators of the law showed them to be truly more lustrous than gold, and heirs to Christ.

Martyricon: Passing through trials full of battles and tremendous struggles, and wounds beyond human nature to endure, ye defeated the prince of darkness and received crowns from God, O athletes.

Theotokion: We hymn thee, the true Mother of the Creator, as the ark of the law, the table truly holy, our mercy-seat, the animate temple of God, and the lampstand all of gold.

Canon of the Angels

Irmos: As a natural image of a sojourn in the uttermost depths of hades, Jonah cried aloud: Lead up my life from corruption, O Thou Who lovest mankind!

Their voices never stilled, the archangels and angels, the principalities, authorities and powers mightily hymn the primal and all-accomplishing effulgence of the Godhead. *Twice*

O Thou Who didst invisibly adorn the noetic world with a harmonious arrangement of the ranks of angels, Thou wast well-pleased that the honored Church emulate its goodly order.

Theotokion: The Word Who dwelt within thee hath shown thee to be an ever-flowing well-spring of healings; wherefore, O Virgin Theotokos, heal thou the wounds of my soul

ODE VII

Canon of Repentance

Irmos: The three children in the furnace prefigured the Trinity: they trampled the threat of the fire underfoot and cried aloud, chanting: Blessed art Thou, O God of our fathers!

My time draweth to a close, O my soul. My departure is at hand. Wherefore, show forth the fruits of repentance before the doors are closed to thee, and cry out unto Christ: Save me, O Lord!

Let us till our hearts with the plough of true understanding, sowing the wheat of repentance, that we may reap the grain of righteousness for Christ, the Husbandman of our souls.

Martyricon: O martyrs of the Lord, ye beacons of piety who fought against ungodliness and enrichers of the poor: Enrich with the virtues mine all-accursed, impoverished soul.

Martyricon: O Christ Who saved the publican who sighed from the depths of his heart, accept my feeble sighing and save me, for the sake of the passion-bearers who glorified Thee by their own members.

Theotokion: O well-spring who pourest forth the water of remission, dry up the effluvia of my transgressions, granting me a shower of tears, that I may ever hymn thee as the Theotokos.

Canon of the Angels

Irmos: Proud was the tyrant; yet he was as a plaything for the children; for, trampling underfoot the flame heated sevenfold, they chanted: Blessed art Thou, O Lord God of our fathers!

Gazing upon the primal effulgence with steadfast mind and undaunted gaze, O ye angelic choirs, ye became secondary luminaries through partaking thereof, crying out: Blessed art Thou, O God of our fathers! *Twice*

Led on by unwavering desire and steadfast love, by proximity ye became secondary luminaries through the beauties of the Creator, O ye angelic choirs, crying out: Blessed art Thou, O God of our fathers!

Theotokion: In thy divine birthgiving, O Theotokos, thou gavest birth in the flesh to the preëternal Word, Who is wholly without beginning and was begotten of the Father without mother. Blessed is the Fruit of thy womb, O Mistress!

ODE VIII

Canon of Repentance

Irmos: O ye priests, bless the Lord Who with divine power descended unto the Hebrew children in the flame and hath manifested Himself as Lord, and exalt Him supremely for all ages.

For his mockery Ham was declared a slave by his father's sentence. And what dost thou do, O my soul, enslaving thyself to the passions and riotously giving thyself over to mockery, lacking all sense of shame before the heavenly father?

Mindlessly surrendering to enmity, Cain became the slayer of his brother. And thou hast shown thyself to be like unto him, for though thou hast not slain anyone, yet thou hast done thyself to death through the love of pleasures and the deceptions of life, O my soul.

Martyricon: Assembling in faith, let us hymn as is meet the choice pearls of the Lord, the precious vessels, the lamps shining with the radiance of divine grace, the passion-bearers of the Lord.

Martyricon: Accepting the blood of the wise passion-bearers like incense, O Word, at their entreaties save those who fall down before Thee in repentance, for Thou alone art merciful.

Theotokion: Because of the magnitude of my prodigal life I have now drawn nigh unto hades. O Maiden who art possessed of great lovingkindness, have pity and save me, in that thou didst ineffably give birth to the loving God.

Canon of the Angels

Irmos: With immaterial flame the God-seeing children caused the flame of the material fire to die out, and they chanted: Bless the Lord, all ye works of the Lord!

As the Creator of all, by Thy thought Thou didst bring the angels into being; and they stand before Thee with fear, crying out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Becoming like flames by partaking of the divine fire, the celestial intelligences cry out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Before visible things Thou didst create the immaterial and noetic angels, who unceasingly cry out to Thee: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Theotokion: O Virgin, in manner past describing thou gavest birth to the Word of the Father, incarnate, Whom all the works of the Lord hymn and exalt supremely for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

Once, because of his temperance, Jacob received the birthright, and, unable to restrain his stomach, Esau fell from his position as elder son. How evil is intemperance, and how great is abstinence! Cease committing evil deeds, O my soul, and love the increase of good things.

Having endured many evils, the blameless Job was crowned; for the torrents of temptations, rushing at him, did not shake the tower of his heart. Him do thou ever emulate, remaining unaffected by the wiles of the evil one, O my soul.

Martyricon: Forged in the fire of the divine Spirit, ye were manifestly shown to be swords which cut down the hordes of the adversary, O passion-bearers of Christ; and, glorified by great victories, ye have been crowned by the almighty right hand of the King of all.

Martyricon: O ye multitude of martyrs, entreat God the Master, Who hath accepted your ineffable toils and enrolled you in the armies of the incorporeal ones, that He wash away the multitude of my countless evils.

Theotokion: O splendid palace of the Master, show me to be a dwelling-place of light; O impassable gate, open unto me the ways of repentance; O holy land, guide me to the land of the meek. O Mistress, show me to be free of all the dominion of the passions.

Canon of the Angels

Irmos: Wounded with the sweet arrow of thine all-pure birthgiving, O pure one, marveling at thy right desirable beauty, with angelic hymnody we magnify thee as the Mother of God, as is meet.

Standing now before the great and primal Light, O most divine angels of God, ye have become most powerful advocates for all of us who magnify you as far as we are able. *Twice*

Clearly vouchsafed to glorify the Trinity equal in power, and first illumined by the effulgence thereof, vouchsafe us who piously magnify you, that we may be illumined with reflected radiance.

Theotokion: We all know thee to be the foundation of our salvation; for by thy deifying blood thine all-pure birthgiving hath saved those who with faith hymn and glorify thee, O Theotokos.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

MONDAY MATINS

Aposticha stichera of compunction, in Tone III—

Bring together my scattered mind, O Lord, and cleanse my hardened heart, giving me repentance, as Thou didst to Peter, sighing, as Thou didst to the publican, and tears, as Thou didst to the harlot; that with a mighty voice I may cry out to Thee: Save me, O God, in that Thou alone art compassionate and lovest mankind!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

While I chant much hymnody, I am found to be committing sin; and while intoning hymns with my tongue, in my soul I ponder unseemly thoughts. Correct both by repentance, O Christ God, and save me.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Come, O ye people, and let us all honor the memory of the holy passion-bearers; for, having been a spectacle for angels and men, they received crowns of victory from Christ, and pray in behalf of our souls.

Glory..., Now & ever...: Theotokion—

O pure Mistress of primal holiness, who art the boast of the heavenly ranks, the subject of the apostles' hymnody and the fulfillment of the prophets, accept our supplications.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON MONDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone III—

Thou didst banish from paradise our forefather Adam, who had broken Thy commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

Overlooking the multitude of mine evils in the multitude of Thy mercy, O Christ, save me, and on the dread day of condemnation deliver me from everlasting torment, O Savior, that I may hymn Thy goodness.

O ye cherubim and seraphim, ye thrones, archangels, powers, principalities, dominions, angels and all authorities, entreat the Creator, that, in that He loveth mankind, He overlook mine offenses when He shall come to judge the earth.

Martyricon: Having dyed vesture for themselves in their sacred blood, in godly manner the athletes of Christ were truly vouchsafed to reign with the King of the heavenly hosts; and they ask remission of transgressions for us who ever honor them as is meet.

Glory...: O ye faithful, piously hymning the one Godhead in three Hypostases—the Father, the Son and the Holy Spirit, the Comforter—with the angels let us cry out unceasingly with our voices: Holy, holy, holy art Thou, O God Who savest our souls!

Now & ever...: O pure one, thou radiant cloud, who gavest birth to the Light from Light: Guiding to the Light me who have been benighted by the passions and pleasures of life, set me aright, and pray that I may receive the glory which those who lived righteously have now received.

On "Lord, I have cried...", 3 stichera of compunction, in Tone III: Spec. Mel.: "In crosswise manner..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

Perceiving in me a slothfulness toward profitable works, the serpent of many shapes transformeth itself, luring me towards ever more bitter evils, showing me the sweetness of sin, his own bitter activity, which is opposed to the commandments of God. And taking advantage of my wicked character it forceth me to accept evils as good.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Having eagerly trodden the whole path of iniquity and sin, and utterly departed from that which is straight, I have now drawn nigh to the gates of death; and, hemmed in, I cry: O mine all-good Jesus, Thou Path of our life, turn me to the broad expanse of true repentance; save and grant me correction; and before my death, vouchsafe me divine forgiveness!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

I have been slain by divers sins, by multitudes of transgressions and great misdeeds; and I lie dead, truly helpless. Only my hope in Thy lovingkindness remaineth alive, O Christ, Who grantest both breath and life unto the dead and slayest the passions which kill us. Wherefore, going on before me, rescue me from everlasting death.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy & great John the Forerunner, in the same tone—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O Forerunner, who in thy birth loosed the barrenness of thy mother and the muteness of thy father: By thy right acceptable supplications to the loving Son of the Father, the Master and God of all, Whom the Mind [of the Father] dispassionately begot as the Word, do away with the sterility of my heart and the irrationality of my soul, and strengthen me to say and do works of love for Him.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Thou wast sent before the face of Christ to prepare His paths and make straight His ways. By thy supplications and manifest help, show my heart to be well trodden by Him. O thou who wast counted worthy to appear at His precious feet, vouchsafe that I may walk the ground of heaven, which the feet of the meek do tread, that with love I may honor thee as my mediator.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

On earth thou didst emulate the life of the angels, O culmination of the prophets, first martyr of the New Covenant, who wast the first preacher to announce to those beneath the earth that the divine Word would descend thither, and wast borne witness to by Christ. O John the Baptist, friend of the Lamb and Deliverer, by thy supplications deliver thy servant from all the temptations of the enemy and from his multifarious trials.

Glory..., Now & ever...: Theotokion—

O blessed Mary, divinely joyous Maiden, cloud of the never-waning Light: Shine the light of repentance upon me who am mindlessly stuck fast in the darkness of sin; and by thy supplications deliver me from the fire of Gehenna and unremitting darkness, O all-pure Virgin, and show me to share in the never-setting day, for I flee beneath thy protection.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of compunction, in Tone III—

O Christ, we offer Thee evening hymnody with incense and spiritual songs. Have mercy and save our souls!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Save me, O Lord my God, for Thou art the salvation of all. The tempest of the passions assaileth me, and the burden of mine iniquities causeth me to founder. Grant me a helping hand, and lead me to the light of compunction,

in that Thou alone art full of kindness and lovest mankind.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Great is the power of Thy martyrs, O Christ; for while lying in their graves they drive evil spirits away; and, having struggled for piety with their faith in the Trinity, they have abolished the authority of the enemy.

Glory..., Now & ever...: Theotokion—

O Theotokos who art holy among women, Mother unwedded: Entreat the King and God Who was born of thee, that He save us, in that He loveth mankind.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

MONDAY NIGHT AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

Having lived out my life in slothfulness, I have drawn nigh unto the end of my life; yet do thou thyself, O all-pure one, if but one last time, grant me compunction, I pray, that I may weep bitterly over my countless transgressions.

With the passions of my flesh, O Virgin, I have mindlessly defiled the beauty of the divine image, and am afraid of God's displeasure and the terrible threat of fire; yet do thou thyself have mercy upon me who flee to thee.

Glory...: Falling to my knees, wretch that I am, I beg thy help, O all-holy Virgin: hearken thou to my pain-wracked soul, and by the radiance of thy prayers dispel the cloud of grief which weigheth upon me.

Now & ever...: Grant that the furrows of my passion-plagued soul may be watered abundantly with tears, and vouchsafe that I may produce fruit an hundredfold, O Mistress; and fill my heart with all manner of gladness, that I may glorify thee.

Ode III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

O good Theotokos, grant me a torrent of tears, and thereby quench the furnace of my passions, and wash away all defilement from my soul.

In iniquities have I defiled the nobility of my soul, O all-pure one, and I tremble at the thought of the interrogation, when the Word will examine the state of my worthiness.

Glory...: Beset now by the tempest of transgressions, I have been brought down into the abyss of despair; yet grant me thy hand, O pure one, and lead me to repentance.

Now & ever...: Deliver thy servant from Gehenna and every other threat at the hour of judgment, O all-immaculate one, and cause me to share in the kingdom of thy Son and God.

Ode IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

The waters of unseemly deeds have flooded my wretched soul, O pure one; wherefore, beset by material thoughts, I cry out in pain: Spurn not thy servant, O Mistress!

Noetic beasts have now mercilessly surrounded me and have striven pitilessly to seize my lowly soul, O most immaculate one; yet do thou, O all-pure one, break their soul-destroying jaws.

Glory...: O most pure Mistress, be thou merciful to thy servant, I pray, and rescue thy people from the coming threat, that we may cry out to thee in thanksgiving: Glory to Thee, O Queen of all!

Now & ever...: When the Bridegroom will come at night to judge the earth, O all-pure one, then be thou well-pleased that I may go forth to meet Him with a lighted lamp, and may worship His coming.

ODE V

Irmos: Thou hast appeared on earth, O Invisible One, and of Thine own will hast dwelt with men, O Unapproachable One. And rising early unto Thee, we hymn Thee, O Thou Who lovest mankind.

Many dogs have truly beset me, and a horde of evil spirits have surrounded me; yet set their counsels now at naught, O all-pure one.

Having dug now a pit for me, the evil one striveth to cast me into it; yet with thy right hand, O Mistress, may he fall into the pit which he hath made.

Glory...: Let me not be denounced by the wrath of thy Son at the time of His coming, neither let me be punished by His anger, O most hymned one; but save me by thine entreaties.

Now & ever...: Behold my weakness, behold the lowliness of my soul, O pure one, and the uprising of mine incorporeal enemies; and deliver me from their harm.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

At the behest of the Creator of all, when my soul must needs part from the flesh, O most immaculate and most hymned Theotokos, free me from the hands of those who hate me.

With streams of compunction dry up the turbulent rivers of my wicked deeds, O Theotokos, and guide me to the waters of tranquility on the day of judgment.

Glory...: Thou knowest the weakness of my soul, the feebleness of my mind and the infirmity of my flesh, O all-pure one. Wherefore, save thy servant, for thee have I acquired as an invincible ally.

Now & ever...: Grant me streams of spiritual tears, O all-immaculate Mistress, whereby I may wash away the mire of my transgressions, the tumult of the passions and the defilement of my body.

Then, "Lord, have mercy!" thrice. Glory..., Now & ever...

Sedalion, in Tone III: Spec. Mel.: "Awed by the beauty of thy virginity..."—

O Mistress who bore the Merciful One in thy womb, have pity on me who flee beneath thy protection and ask thy divine help with all my soul, and vouchsafe mercy unto me when we will stand before the Author of creation, O pure one, and deliver me from everlasting fire and all condemnation.

ODE VII

Irmos: The three children would not bow down before the golden image, the object of the Persians' worship, but chanted in the midst of the furnace: O God of our fathers, blessed art Thou!

The waters of transgressions have been poured out upon me and my soul doth drown, O pure one, and the uttermost abyss hath engulfed me; yet rescue me from its threefold billows.

Sprinkle me with the blood which flowed from the side of thine Offspring and with the multitude of thy mercy; wash thou and cleanse me of all defilement with streams of tears.

Glory...: Grant thou contrition to my soul and humility to my heart, O most pure one, that I may be delivered from all the wiles of those who ever pitilessly pursue me.

Now & ever...: As thou art merciful, O Mistress Mother of God, vouchsafe mercy to those who with faith cry out to thy Son: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

With the might of thy Son thou hast broken the arrows of the archer, O pure one. Let his unrighteousness now descend upon his own head, that I may cry: All ye works of the Lord, hymn the Lord and supremely exalt Him forever!

With thy light do thou illumine my darkened heart, O Maiden, and with the sword of light open thou the portals of light to me who cry: All ye works of the Lord, hymn the Lord and supremely exalt Him forever!

Glory...: Falling into the sleep of death, I lie in the grave of despondency; yet do thou thyself raise me up, O Virgin, and grant that I may chant with vigilance: All ye works of the Lord, hymn the Lord and supremely exalt Him forever!

MONDAY COMPLINE

Now & ever...: O pure one, cease thou never to pray for those who honor thee, that, delivered in compunction from the snares of the devil, we may cry out to thy Son: All ye works of the Lord, hymn the Lord and supremely exalt Him forever!

ODE IX

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

The turbulence of the passions and the turmoil of vile thoughts bestorm my soul, and evil men ever smite me like a tempest; yet as thou lovest mankind, O Virgin, quickly deliver me from my besetting needs.

O my lowly soul, leave off thy wicked deeds and cease from doing evil and angering God; but earnestly embrace His commandments, for thou hast the Theotokos directing thy ways.

Glory...: As thou gavest birth to the Lord of all, free me from the passions and from grievous sins, and in thy surpassing loving-kindness enrich me wholly with good works, that, rejoicing, I may magnify thee, O most immaculate one.

Now & ever...: The end approacheth, O my soul, judgment is at the door! Forsake thy shameful works and undertake to live a good life; for thou hast the Theotokos as thine ally, delivering thee from all oppression.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparion. The rest as usual, and the dismissal.

ON TUESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of compunction, in Tone III—

O my soul who art a sojourner on the earth, repent, for dust doth not chant in the grave, nor doth it deliver us from transgressions; but cry out to Christ God: O Thou Who knowest the heart of man, I have sinned against Thee! Before Thou condemnest me, have pity, O God, and have mercy upon me.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

How long, O my soul, shalt thou remain in thine offenses? How long shalt thou put repentance aside? Be thou mindful of the coming judgment, and cry out to Christ God: O Thou Who knowest the heart of man, I have sinned! O sinless Lord, have mercy upon me!

Glory..., Now & ever...: Theotokion—

O Theotokos, our refuge and power, O mighty helper of the world: By thy supplications protect thy servants from all need, O thou who alone art blessed.

After the second chanting of the Psalter, these sessional hymns, in Tone III—

At the dread judgment I shall denounce myself, there being no need for accusers, and shall condemn myself, there being no need for witnesses; for the books of my conscience will be opened, and the things I have done in secret will be exposed. Wherefore, O God Who wilt examine my deeds at that universal trial, cleanse me and save me.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Thou knowest the depth of mine offenses, O Lord. Grant me a helping hand, as Thou didst to Peter, and save me.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Ye shine forth in faith, O all-radiant beacons, holy physicians of the infirm, all-praised passion-bearers; for ye were undaunted by the wounds inflicted by the torturers and cast down the ungodliness of the idols, having the true Cross as an invincible trophy.

Glory..., Now & ever...: Theotokion—

Accept me who with faith flee beneath thy protection, O Mistress, and despise me not, neither disdain me who entreat thee in repentance, O good one. Receive the entreaty which cometh from mine unworthy mouth, and by thy mediation deliver me from all snares, that I may cry out to thee with boldness: Rejoice, O joyous one!

After the third chanting of the Psalter, these sessional hymns, in Tone III—

Fleeing under thy protection, we cry out with faith from the depths of our heart:

O divinely blessed Prophet and Forerunner, quell the tumults of perils and misfortunes and the waves of infirmities, and foil the wily counsels of the enemy, asking great mercy for us.

Shaking off thy despondency by repentance before thy departure, O wretched soul, turn thou with weeping, crying out to the innocent Jesus Who loveth mankind: I have sinned against Thee, O Master, but in that Thou art full of lovingkindness, save me at the supplications of the holy Forerunner, in that Thou alone art sinless.

Glory..., Now & ever...: Theotokion—

Inconceivable and unapproachable is the awesome divine mystery which was wrought in thee, O divinely joyous Mistress; for having conceived the Incomprehensible One, thou gavest birth to Him, Who was wrapped in the flesh through thine all-pure blood. Unto Him do thou ever pray with the Forerunner, O pure one, that our souls may be saved.

ODE I

Canon of repentance, to our Lord Jesus Christ & His martyrs, the acrostic whereof is "Hearken unto my groaning, O Word of God", the composition of Joseph, in Tone III—

Irmos: Thou, O God, art He Who wondrously and gloriously wrought miracles, Who made the deep land, Who engulfed the chariots, and saved the people, who sang unto Thee as our King and God.

Before the end, O ye faithful, let us weep for ourselves with all our soul. The Bridegroom approacheth; let us light our deeds as though they were radiant lamps, that together we may enter the divine bridal-chamber.

Repenting with all his soul, Manasseh of old was saved; for he cried out to the one Master from the midst of his fetters. Him do thou emulate, O my soul, and thou shalt easily find salvation.

Martyricon: While the divine athletes endured the blinding of their eyes, the severing of their hands, the uprooting of their tongues, the amputation of their feet, and the breaking of their legs and arms, they gave thanks unto Jesus Christ.

Martyricon: O holy martyrs, the shrine of your relics hath been shown to be the cure of all of us, the faithful, whence we who ever honor you as is meet draw forth healing of our souls and bodies.

Theotokion: O most hymned Virgin, thou noetic jar who holdest Christ, the Manna of immortality: Deliver me from the bitterness of the soul-corrupting passions, that with faith I may piously glorify thee.

Another canon, of John the Forerunner, in Tone III—

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

O Forerunner of the Lord, godly offspring of a barren womb: Pray to God, that I may produce the fruits of the virtues, and loose the barrenness of my sin, dispelling the gloom from my mind.

On earth thou wast shown by faith to be a star preceding the great Sun of glory Who hath illumined the whole world. Wherefore, entreat Him, O Forerunner, that He enlighten my soul, which hath been benighted by evil thoughts.

O Prophet, who by the divine Spirit didst announce beforehand to those in hades the Light Who was drawing nigh: By thine entreaties give life to my deadened soul, and raise me up from my transgressions as from a grave, I pray, O glorious Forerunner.

Theotokion: With the archangels and angels, and all the saints, entreat the Lord Who through thee revealed Himself to us, we pray, O Virgin, that we who confess thee to be the true Theotokos may be delivered from misfortunes.

ODE III

Canon of Repentance

Irmos: O barren and sterile soul, acquire thou right glorious fruit, and cry out in gladness: I have been made steadfast by Thee, O God! There is none so holy or so righteous as Thee, O Lord!

I have senselessly broken the law of God, and must needs be condemned. And what I shall do, I know not. O most righteous Judge, have pity and save me in Thy lovingkindness.

O greatly Merciful One Who lovest mankind, Thou Dayspring of the East: Shine forth the light of righteousness upon me, I pray, rescuing me from the gloom of the passions and the darkness of torment.

Martyricon: O holy martyrs, ye have been shown to be inhabitants of the noetic land, fruitful trees of paradise, wellsprings of divine water, and chalices pouring forth a holy drink.

Martyricon: Bearing a single character in many bodies, O passion-bearers and martyrs, preaching the indivisible Trinity ye conquered the hordes of the enemy, the prince of this world.

Theotokion: O all-pure Virgin Mother, Mistress of all: Render Christ merciful unto all of us, who repent and flee unto Him, and who desire to receive release from our transgressions.

Canon of the Forerunner

Irmos: O Most High, Thou Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

As thou art the voice of the Word, O Baptist, unto Him direct now the cries of those who honor thee, and by thy mediation grant us remission of transgressions.

I have sinned against Thee, and have committed iniquity and sorely transgressed, O Savior, and I have defiled my soul. Wherefore, I pray Thee: Have pity on me for the sake of him who baptized Thee.

I beseech thee, O Forerunner, thou child of the desert and guide of the new people of God: To the paths of repentance guide me, who through pleasures have gone astray in the wilderness.

Theotokion: With the apostles, the sacred prophets, the martyrs and the heavenly hosts entreat thy Son, O all-pure one, that He have pity on us who hymn thee.

ODE IV

Canon of Repentance

Irmos: O pure one, Habbakuk foresaw thine all-pure womb as a mountain overshadowed; wherefore, he cried aloud: God cometh from Thæman, the Holy One from a mountain overshadowed and densely wooded.

O Christ God, Who upon the disobedient and gainsaying people didst pour forth of old water from a rock, slaking their thirst: From my stony soul draw forth a drop of compunction to wash me clean.

O Physician of the sick, as a gesture of compassion cure my heart of the passions, applying repentance to it as a poultice of divine medicine, O Savior, in that Thou art good, that I may glorify Thee with faith.

Martyricon: O passion-bearers, mercifully putting away all thought of friendship for the body, ye gave yourselves over to those who would torture you; wherefore, ye became close friends of the Creator.

Martyricon: Ye endured the agonizing wounds of multifarious torments, O athletes of Christ, and received the grace of the gifts of the Spirit; and ye drive away the chronic pangs of our passions.

Theotokion: Rejoice, O Maiden of great renown, from whom God the Word was born, releasing us from irrational and unseemly deeds! Rejoice, O radiant cloud who dispellest the clouds of our despondency!

Canon of the Forerunner

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

O Forerunner of the Lord, I entreat thee, the voice of the Word Who appeared in the flesh: From irrational actions deliver me who honor thee with my words and bless thee with faith, as is meet.

Sigh, O my soul, and cry out to God, thy Creator: I have sinned! Cleanse me, O Christ, and at the entreaties of the divine Forerunner deliver me from dreadful torment, misfortunes and tribulations.

Rescue me, who am drowning in the many waves of grievous passions, am cruelly beset by the storm and am ever foundering therein, O Baptist, and guide me to the harbor of repentance.

Theotokion: O most immaculate Mother of God, O chariot more exalted than the cherubim: With the immaterial ministers and all the saints entreat Christ to Whom thou gavest birth, that He save me, the accursed one.

ODE V

Canon of Repentance

Irmos: Rising early, we hymn Thee, O Word, Thou only-begotten Son of God. Grant us Thy peace, and have mercy upon us who hymn and worship Thee with faith.

Sprinkling me with the hyssop of repentance, purify me of the defilements of the passions, O Jesus, that I may appear before Thee clean when Thou shalt judge all men in Thy righteous judgment.

The wounds of mine all-wretched soul have festered, O Savior. O Healer of the sick and Bestower of good things, heal Thou and save me in Thy surpassing mercy.

Martyricon: On earth, the bodies of the passion-bearers were broken like vessels of clay, but the might of their souls was strengthened withal and illumined by the power of Christ.

Martyricon: The blood which the saints shed hath sanctified the whole earth; it hath given drink to the souls of the faithful and manifestly dried up the surging torrents of vanity.

Theotokion: By thy birthgiving thou didst render barren the curse upon our forefather, O Maiden, and hast poured forth rivers of blessing upon us, who bless and glorify thee with faith.

Canon of the Forerunner

Irmos: Thou hast appeared on earth, O Invisible One, and of Thine own will hast dwelt with men, O Unapproachable One. And rising early unto Thee, we hymn Thee, O Thou Who lovest mankind.

On earth thou didst manifestly live like an angel in the flesh, O blessed one; wherefore, I pray to thee: Free my soul from carnal-mindedness.

O Forerunner of the Lord, save me, who have fallen into the abyss of sin, who have defiled my soul with pleasures, and am in distress, yet flee unto thee.

Thou wast shown to be more exalted than the prophets, O Prophet, for thou thyself didst see Him Whom thou didst proclaim. Him do thou unceasingly entreat, that He enlighten our souls.

Theotokion: O divinely joyous one, who by the indwelling of the Word wast shown to be more spacious than the heavens: Free me from the sins which constrict me.

ODE VI

Canon of Repentance

Irmos: The abyss of the passions and the tempest of contrary winds have risen up against me; but going before me, save me, O Savior, and deliver me from corruption, as Thou didst save the prophet from the beast.

I have been benighted by the gloom of sin and lie wholly dormant. O Christ God, Who wast once wounded by a spear for my sake, have pity on me in Thy lovingkindness.

I groan, yet I remain sunk in evils; I weep, yet I tremble not before the judgment; I experience pain, but am yet unfeeling. O Word of God, have pity and save me by Thy good judgments!

Martyricon: Wholly mute, like lambs which utter neither bleat nor sound, O most glorious athletes, ye were led to wounding and slaughter, hymning Christ.

Martyricon: With joyous soul ye were cast as food to the wild beasts and hurled into the depths of the sea; wherefore, O athletes, Christ hath adorned you with imperishable crowns.

Theotokion: O portal of those saved by faith, gate through which He alone Who became incarnate for us hath entered: Open the doors of righteousness unto us who hymn thee with faith.

Canon of the Forerunner

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

In the waters thou didst baptize the Torrent of sweetness, Who bowed His head beneath thy hand. Him do thou entreat, O wise one, that He send down the water of compunction upon me who have greatly sinned.

In the river, O Forerunner, thou didst wash Jesus Who loveth mankind, the Abyss of lovingkindness Who covereth the chambers of the heavens with waters. Him do thou entreat, that He pour forth remission upon me.

"Repent, for the kingdom of heaven is at hand!" thou didst cry out, O Forerunner. Wherefore, vouchsafe that those who honor thee with love and flee beneath thine honored protection may receive it.

Theotokion: O all-pure one, who didst lend thy flesh to the Creator: With the heavenly hosts, all the prophets, the apostles and martyrs, beseech Him to have pity and save me.

ODE VII

Canon of Repentance

Irmos: O Lord God of our fathers, Who bedewed the flame of the furnace and saved the children unconsumed: Blessed art Thou forever!

I have stripped myself of the garments of incorruption and clothed myself in deeds of ungodliness; wherefore, I cry out to Thee: O Compassionate God, make me splendid in the raiment of the virtues.

I have sullied myself with lustful gazes and defiled myself by unseemly touching, and am become vile in Thy sight. O Jesus, accept me as Thou didst the prodigal!

Martyricon: Loving the heavenly life, ye endured many pangs, O warriors of Christ, divine luminaries; wherefore, with faith ye are called blessed.

Martyricon: Having been enlightened with the splendor of martyrdom, ye shine forth more brightly than the sun, and have driven away all the gloom of ungodliness, O holy martyrs.

Theotokion: In that thou gavest birth to the Upholder of all, O pure Ever-virgin Theotokos, deliver me from sin and the gloom of ignorance which holdeth me.

Canon of the Forerunner

Irmos: The three children in the furnace formed an image of the Trinity: they trampled the threat of the fire underfoot and cried aloud, chanting: Blessed art Thou, O God of our fathers!

O Forerunner and Baptist of Christ, star of the Sun, my soul, which hath been darkened and blinded by slothfulness, do thou illumine, guiding me to the path of repentance.

Mindful of the hour of judgment, I am wholly seized with fear; for I wallow in a multitude of unseemly deeds. But stand forth before me, O thou who didst baptize the Lord, and deliver me from the impending fire.

O intercessor for my life, O Forerunner my helper, preserve and protect me from enemies, visible and invisible, and cause me to share in the heavenly kingdom.

Theotokion: O Virgin Theotokos, with the prophets, apostles and martyrs beseech thy Son, that from impending need He deliver us who ever honor thee.

ODE VIII

Canon of Repentance

Irmos: O ye heavens of heavens, O earth, ye mountains and hills, O abyss, ye whole generation of mankind, with hymns bless God Who is glorified unceasingly by the angels in the highest, and exalt Him supremely as Creator and Deliverer for all ages.

I have not had the fear of Thee dwelling in my heart, and, devoid of conscience, have brought carnal pleasure to fulfillment; and I tremble before Thy judgment, O King of all. Disdain me not, who am now penitent.

Washing earthly sin from me by repentance, vouchsafe that I may pass over to the holy land wherein the meek dwell, O greatly Merciful One Who wast sinlessly born on earth of the Virgin.

Martyricon: In your own blood were your feet dyed, which trample the enemy underfoot and in holiness traverse the heavens, O most glorious passion-bearers of Christ, the God of all.

Martyricon: With care ye arrayed yourselves for struggles and great battles, and stripped the enemy bare and clothed him in shame; wherefore, ye join chorus in the heavens, O glorious passion-bearers who have been crowned.

Theotokion: Loving thee, the beauty of Jacob, the Lord, Who is beauteous in comeliness, made His abode within thy womb, O most immaculate one, enlightening human nature with beauties and gifts past understanding.

Canon of the Forerunner

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Thou didst preach the Lamb of God Who taketh away the sins of men, O godly John the Forerunner. Him do thou beseech, that He loose the burden of my sins and vouchsafe unto me the portion of the saved.

From the furnace of burning flame and the outer darkness which is devoid of light deliver me who am wholly held fast in the darkness of evil deeds, for the sake of Thy glorious and divine Baptist, I pray Thee, O Word of God, Who art wholly without beginning.

O divine Prophet of the Lord, who through repentance preached fruitfulness to souls empty and barren: Clear my thorn-choked soul of all the pleasures, that I may produce the grain of good works.

Theotokion: As thou art the Mother of God, with the holy angels, the prophets, apostles and martyrs make supplication, that those who ever confess thee to be the Theotokos may be delivered from misfortunes, tribulations, and all the torments which are to come.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: Blessed is the Lord God of Israel, Who hath exalted the horn of our salvation in the house of David His child, for the sake of His lovingkindness; and therein He hath visited us, the Dayspring from on high, and hath guided us to the path of peace.

Now is the right acceptable time and the day of purification! Turn, O my soul, and make it thy will henceforth to bring forth fruits of repentance, lest the dread axe of death find thee barren and, hewing thee down like the fig-tree of old, send thee into the fire.

Like the rich man of old do I wallow in the pleasures, lacking any great love for my neighbor; and I am not daunted by the unquenchable fire. Wherefore, soften the hardness of my soul, O Master, that in the end I who am benighted may if but a little be enlightened by lovingkindness.

Martyricon: Having been sealed by the divine blood of Christ, suffering lashings mightily with faith, O martyrs, ye have laid low the infidel foe and rescued many people from vile deception by your divine feats, illumining them with the light of the knowledge of God

Martyricon: O godly martyrs of Christ, ye were shown to be sharp-edged swords cutting down the hordes of the enemy, vessels containing the radiance of the Holy Trinity, lamps shedding the light of piety upon the faithful, and true warriors of the noetic Sion.

Theotokion: The prophet foresaw thee as the radiant cloud from which Christ God, the great Sun, appeared unto us and enlightened those who before were benighted. Beseech Him, O good one, that He dispel the clouds of my passions and illumine me with light divine.

Canon of the Forerunner

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

Having entered the tabernacle of the law, thou didst richly gaze upon the splendor of divine grace, O wise prophet, enlightening the ends of the earth and dispelling the darkness of ignorance; wherefore, we honor thee.

In that thou art a martyr of Christ, the godly one who baptized Him, a beacon of repentance, the dawning of piety, the mediator between the Old and New Covenants, enlighten my lowly soul, which hath grown old through evil, renewing it with divine understanding.

At the hour of horror, the hour of terror, the hour of condemnation, from the threats that await me beyond do thou deliver me who am condemned, O wise one, for thou hast the Bridegroom, the Savior of our souls, hearkening to thine entreaties as a friend.

Theotokion: As the Mother of God, as the Mother of the Word of God Who was born of thee in the flesh, O pure one, ever pray with the incorporeal ones, with the apostles and prophets, the holy hierarchs and martyrs, that He have pity on the world, O all-pure Virgin Mother.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of compunction, in Tone III—

Bring together my scattered mind, O Lord, and cleanse my hardened heart, giving me repentance, as Thou didst to Peter, sighing, as Thou didst to the publican, and tears, as Thou didst to the harlot; that with a mighty voice I may cry out to Thee: Save me, O God, in that Thou alone art compassionate and lovest mankind!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

While I chant much psalmody, I am found to be committing sin; and while intoning hymns with my tongue, in my soul I ponder unseemly thoughts. Correct both by repentance, O Christ God, and save me.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: The warriors of Christ refused to be daunted by emperors and tyrants, and right boldly and manfully they confessed Him, the Lord God of all, our King; and they pray for our souls.

TUESDAY MATINS

Glory..., Now & ever...: Theotokion—

Without seed thou didst conceive through the Holy Spirit, and glorifying thee, we chant: Rejoice, O all-holy Virgin!

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON TUESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone III—

Thou didst banish from paradise our forefather Adam, who had broken Thy commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

I have acquired a soul defiled by the pleasures of life, and, wholly desperate, I approach Thy compassions and earnestly cry out to Thee, O Christ, Who alone knowest the secret things: Cleanse me in Thy lovingkindness, O Lord!

As the mediator between the Old and the New Covenants, O divine Baptist, having renewed me who have grown old through transgressions, by thine entreaties grant that I may walk without stumbling the paths of repentance that lead straight to the kingdom of Christ, O most praised one.

Martyricon: Fighting the good fight, O valiant athletes, ye endured countless myriads of pangs; and thus ye ever ease the pain of all and dispel the harm wrought by the evil spirits. Wherefore, we glorify you with faith, O holy ones.

Glory...: The Unity in three Hypostases is truly light and life, the Creator of all, Whom we glorify; for the Master and Lord is known to be the one God in three Persons—the Father, the Son and the Spirit—the Unity which sustaineth all things.

Now & ever...: O Virgin Mother, have pity on me who ever sin and anger the good God, and by examples of repentance make me steadfast now, in that thou art good, that, having escaped the torments which are to come, I may earnestly hymn thy supplication, O Maiden.

On "Lord, I have cried...", 3 stichera of the Cross, in Tone III: Spec. Mel.: "Great is the power of Thy Cross..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

Creation was transformed by Thy crucifixion, O Word: the sun withdrew its rays in fear and the veil of the temple was parted; and every one of the faithful was saved. Wherefore, we glorify Thine infinite riches.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

God the Master, Who in His compassion assumed our flesh, was nailed to the Tree; and when He was lifted up bodily, as He was well-pleased, in the lovingkindness of His mercy He raised us up who were cast down.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

The world was recreated by the drops of divinely shed blood and water which flowed from Thy side, O Lord; wherefore, in that Thou art compassionate, with water Thou dost wash away the sins of all, and by Thy blood Thou givest us forgiveness to drink.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Lying upon the bed of my negligence, I have reached the end of my life in slothfulness; and I fear the hour of my departure. Yet, rousing me to repentance by thy supplication, O Maiden, save me.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Heal thou the sicknesses of my heart, bring an end to the deception of my mind, O pure one, and vouchsafe that with a pure heart I may hymn thee, and ask grace, and find mercy on the day of judgment.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Cast off the heavy burden of evil, and draw nigh, weeping and crying aloud: O pure Virgin, grant that I may bear the easy yoke of thy Son and God.

Glory..., Now & ever...: Stavrotheotokion—

A sword pierced thy heart, O all-pure one, when thou didst behold thy Son upon the Cross; and thou didst cry out: "Show me not to be childless, O my Son and God, Who didst keep me a virgin even after I gave birth!"

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone III—

I bow down, O Christ, before Thy precious Cross: the guardian of the world, the salvation of us sinners, the great purification and boast of the whole world.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

The tree of disobedience put forth death for the world; but the Tree of the Cross put forth life and incorruption. Wherefore, we worship the crucified Lord, crying: Let the light of Thy countenance be signed upon us!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: The prophets, the apostles of Christ and the martyrs enlightened and taught the erring nations to hymn the consubstantial Trinity, and made the children of men companions of the angels.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "Great is the power of Thy Cross..."—

When Thy Mother, the unblemished Ewe-lamb who gave Thee birth, saw Thee lifted up upon the Cross, O my Christ, she lamented and cried out, weeping: "Show me not to be childless, whom Thou didst preserve pure even after giving birth!"

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

Knowing thee, the Mother of God, to be a wellspring of loving-kindness and mercy, approaching thy goodness, I pray: Grant me compunction, that I may grieve and weep over my transgressions, O most pure Mistress.

Grant me drops of spiritual tears to wash away all the defilement of my acts and wicked thoughts, to cleanse my soul of impurity and make me a temple of the divine Spirit.

Glory...: Beset by the waves and threefold billows of my transgressions, and ever cruelly drowned by the works of the adversary, sinking now into the abyss of destruction, I cry to thee, O all-immaculate one: Save me!

Now & ever...: For the sake of thy loving-kindness, O Mistress of all, have mercy on my wretched soul, and deliver me from everlasting fire and the assault of the demons, for I flee now beneath thy protection, O Theotokos.

ODE III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

With divine light illumine my mind, which hath been benighted by evil thoughts, O most hymned one; for thou gavest birth to the everlasting Light Who hath shone forth from the Father.

Tripping the feet of my soul, the enemy of the righteous hath caused me to fall to the ground; yet with thy right hand, O pure Mistress, raise me up again.

Glory...: With the voice of the publican I cry to thee, wretch that I am: Cleanse me, O Mistress, and by thy supplication grant remission of transgressions unto thy servant.

Now & ever...: Heal thou the wounds of my soul, O Mistress, and still the most turbulent waves of my thoughts; and grant me the armor of peace.

ODE IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

I have defiled my flesh with pleasures and luxuries, have besmirched the purity of my soul with vile thoughts and have darkened my mind. O Mistress, disdain not thy servant.

Be thou my deliverance, refuge and might, the horn of my salvation, O pure helper, ever delivering me from all sorrow and putting all mine enemies to shame.

Glory...: I am now beset by many perils, wretch that I am, and am ever engulfed by the wiles of the demons; yet I flee to thee now: by thy fervent supplication save me, thy servant.

Now & ever...: The night of the passions, devoid of light, embraceth me, wretch that I am; yet by thy light, O good one, dispel the clouds of my soul and guide me to the light of the precepts of God, O most immaculate one.

ODE V

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

The time of my life hath vanished like smoke, and I have arrived at the portals of death. I fear the assault of the demons, for I have ever done their works. O most immaculate one, have pity and save me!

Drying up the abyss of mine evils, O Virgin, grant me rivers of tears. Quench all the flame of my passions, O Maiden, and vouchsafe that I may be delivered from fire and other torments on the day of judgment.

Glory...: With the oil of thy mercy heal my soul which is tormented with the pain of my sins, and vouchsafe that I may ever observe the precepts of thy Son in humility, that I may receive His goodness.

Now & ever...: "Thy divine Church, stripped of its bridal raiment, O my Son, hath been arrayed in the holy blood which flowed from Thy side. And I, beholding all Thy pain on the Cross, do likewise suffer!" the Mother of the Word said, lamenting.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

The Son of God, incarnate of thy pure blood, hath shown thee, O Bride of God, to be a great refuge; wherefore, be thou merciful to thy servants.

O good one, with thy radiance illumine the eyes of my heart which have been darkened by unseemly thoughts; make me a child of the Light, and cause me to dwell in a place of light.

Glory...: Waves of passionate thoughts ever batter me, O all-pure one, and the tempest of the evil spirits engulfeth me; yet set me firmly upon the rock of dispassion.

Now & ever...: I have fallen asleep in the death of my soul, and lie in the grave of despondency; but grant me thy hand, I pray, and raise me up, guiding me to the life of repentance.

Then, "Lord, have mercy!" thrice. Glory..., Now & ever...

Sedalion, in Tone III—

We who have acquired the Cross of thy Son as a staff of power, O Theotokos, thereby cast down the arrogance of the enemy, magnifying thee unceasingly with love.

ODE VII

Irmos: The three children would not bow down before the golden image, the object of the Persians' worship, but chanting in the midst of the furnace: O God of our fathers, blessed art Thou!

O pure one, with strength do thou gird my soul, which hath grown weak through sins, and save me who cry out to thy Son: O God of our fathers, blessed art Thou!

Fearing the hour of death because of eternal and everlasting torment, I fall down before thee: O Mistress Theotokos, save me from the snares of those who pursue me!

Glory...: O Theotokos who didst contain the infinite God within thy womb, free thou my mind, which hath been confined by many transgressions, from their condemnation.

Now & ever...: The human race entreateth thee, O Theotokos: O Mistress, have mercy on thy servants who with faith cry out to thy Son: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Having truly emulated the prodigal and ended my whole life in sins, I now cry out: I have sinned against thee! O Mistress, make me as one of the hirelings of thy Son and Creator, that I may glorify thee for all ages!

My soul hath been filled with evils, and I have been reckoned with all who go down into the pit; yet do thou, O Virgin Theotokos, lead me up from the pit of the passions and from the mirey clay of mine evils.

Glory...: Pray thou to Christ, O Theotokos who gavest birth to Him from thy holy womb, that He grant me forgiveness of my manifold transgressions, that I may chant: O all ye works of the Lord, hymn the Lord, and exalt Him supremely forever!

Now & ever...: When my soul must needs depart from this life at the command of God, from the snares of those who pursue us, O all-pure one, do thou rescue those who cry to thee: O all ye works of the Lord, hymn the Lord, and exalt Him supremely forever!

ODE IX

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

The human race, now enriched by thine invincible supplication, O all-immaculate one, crieth out day and night: Cease not ever to beseech thy Creator and Son, that He take pity on those who hymn thee.

The darts of unseemly passions have wounded my soul with demonic assaults, and ever vex my mind with the arrows of adverse thought; wherefore, heal mine incurable wounds, O Maiden.

Glory...: O pure Bride of God, quickly remove from me the wounds inflicted upon me by the enemies who war against me, for, wretch that I am, I can no longer bear their assaults, their great wickedness and insolence; yet haste thou to deliver me.

Now & ever...: Thou knowest the weakness of my lowly body, the wounds of my soul, the groaning of my heart, and the error and deception of my mind; wherefore by thy loving-kindness grant me healing of them all.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparion. The rest as usual. Dismissal.

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone III—

The Cross was planted in the earth yet touched the heavens, not because it reached the full stature of a tree, but because thereon Thou didst fulfill all things. Glory to Thee, O Lord!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet; for it is holy.

Thou wast uplifted upon the cypress, the pine and the cedar, O Lamb of God, that Thou mightest save those who worship Thy voluntary crucifixion with faith. Glory to Thee, O Christ God!

Glory..., Now & ever...: Stavrotheotokion—

We who have acquired the Cross of thy Son as a rod of power thereby cast down the arrogance of the enemy, O Theotokos, unceasingly magnifying Thee with love.

After the second chanting of the Psalter, these sessional hymns, in Tone III—

O Lord Who wast buffeted for the human race, yet wast not stirred to wrath, free our life from corruption, and save us.

Spec. Mel.: "Awed by the beauty of thy virginity..."—

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

Beholding Thine infinite authority and voluntary crucifixion, the angelic armies marveled: How is He who is invisible wounded in the flesh, desiring to deliver mankind from corruption? Wherefore, we cry out to Thee as the Bestower of life: Glory to Thy lovingkindness, O Christ!

In the same melody—

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Arraying yourselves in the full armor of Christ, and wielding the sword of faith, as martyrs ye hewed down the hordes of the enemy; for, in hope of life, ye earnestly endured all the threats and wounds of the tyrants of old. Wherefore, ye have received crowns, O stouthearted martyrs of Christ.

Glory..., Now & ever...: Stavrotheotokion: In the same melody—

Thy pure Mother who knew not wedlock, O Christ, beholding Thee hanging dead upon the Cross, weeping, said maternally: "How hath the iniquitous and ungrateful assembly of the Jews, who enjoyed Thy many and great gifts, rewarded Thee, O my Son? I hymn Thy divine condescension!"

After the third chanting of the Psalter, these sessional hymns, in Tone III: Spec. Mel.: "Awed by the beauty of thy virginity..."—

Accepting crucifixion and death, O Christ our Savior, Thou didst pour forth immortal life upon us and didst free the world from corruption. Wherefore, O Bestower of life Who lovest mankind, we glorify Thy salvific sufferings, whereby all of us are saved, who possess Thy Cross as peace and an invincible weapon.

Thou didst endure the infamy of the Cross, O Master Who dost transcend all creation, that Thou mightest honor me who before was in grievous dishonor. And Thou wast pierced in Thy side by a spear, O Long-suffering One, desiring to deliver me, Thy creature, from corruption. I hymn Thy great lovingkindness and goodness, O Thou Who lovest mankind!

Glory..., Now & ever...: Stavrotheotokion—

When the pure Virgin, Thine immaculate Mother, who knew not wedlock, beheld Thee uplifted upon the Tree, O Master, she cried out: "Woe is me, O my Son most sweet! How hath the most iniquitous council condemned Thee, the Creator and Master of all, to the Tree? I hymn Thine utter goodness!"

Ode I

Canon of the precious & life-creating Cross, the acrostic whereof is "By Thy pangs Thou hast brought an end to the pangs of men", the composition of Joseph, in Tone III—

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

Thou didst cause the greatly painful passions to cease, O Word, and didst save men, whom the adversary wounded of old, yet who piously worship Thine ineffable dispensation.

He who by deceit bound man through the violation of the commandment in paradise is bound by the unbreakable bonds wherewith Thou wast bound, having become incarnate of Thine own will, O Lord Who lovest mankind, loosing our transgressions.

Martyricon: Seeing creation unfortunately overwhelmed by the deceptions of the demons, the passion-bearers of great renown showed themselves to be calm harbors for the faithful, drowning all the power of the prideful one in the streams of their blood.

Martyricon: The choir of the martyrs, having radiantly joined the ranks on high, is ever illumined by the splendors of the uncreated Godhead, and enlighteneth those on earth who with faith glorify His wonders.

Theotokion: Thou wast shown to be more exalted than the heavenly ranks, O all-pure one, who on earth gavest birth to God the Word, Who in His goodness hath led us up to the heavens by His sufferings and precious Cross.

Another canon, of the all-holy Theotokos, the acrostic whereof is "I offer a third hymn to the Theotokos", in Tone III—

Irmos: Same as the foregoing.

Thee whom the Prophet Habbakuk foresaw in the Spirit as the mountain overshadowed, do I beseech thee: O all-pure one, overshadow me who am pierced through by passion and am in the shadow of death, that I may be freed of the passions which assail me. *Twice*

With the sprinkling of the divine streams which flow from the divine side of thy Son, wash clean the wounds of my heart, that, as is meet, I may magnify and glorify thee, the ever-blessed and all-immaculate one.

Thou gavest birth to the Word Who is the equal of the One Who begat Him, and hath made the essence of man divine. Entreat Him, O pure one, that He vouchsafe divine consolation unto me who am confused and weakened by the wiles of the enemy.

ODE III

Canon of the Cross

Irmos: O Most High, Thou Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

By the Tree did the assembly of the Jews slay Thee, Who in the essence of Thy divinity art dispassionate, yet in Thy goodness becamest subject to suffering in the flesh, and dost make us immortal.

O Word Who suspended the earth upon the waters, of Thine own will Thou wast suspended upon the Tree, leading up to the heavens me who have fallen into the pit of evil.

Martyricon: Replete with wounds, O most lauded martyrs of Christ, ye stand before the Lord, receiving rewards from His most generous hand.

Martyricon: With joyous soul the martyrs received wounds, bringing utter grief upon the serpent and filling the angelic choirs with joy.

Theotokion: Beholding Christ uplifted upon the Cross, she who knew not wedlock said, weeping: "O Sun of glory, Thou hast set from before mine eyes, bringing light to those in darkness!"

Canon of the Theotokos

Irmos: Same as the foregoing.

O most holy one, who art merciful, beseech Him Who is rich in ineffable mercy and compassions, that He have pity on us who are oppressed. *Twice*

O pure Virgin, who art the dwelling-place of the Creator of all, entreat the Comforter to abide within me, who have become a den for soul-corrupting thieves.

In that thou bearest in thine arms Him Who holdeth all things in His divine hand, O Theotokos, look upon me, and deliver me from mine unseemly inclination toward the passions.

ODE IV

Canon of the Cross

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

Beaten about the head with a reed, Thou didst endure mockery, O Master Who dost truly surpass all honor, that Thou mayest honor me who have been dishonored by disobedience, O Christ Who lovest mankind.

As the King of truth Thou wast crowned with a crown of thorns as Thou didst desire, O Long-suffering One, and Thou didst uproot thorny sin. I hymn Thy sufferings, O Savior!

Martyricon: O martyrs, ye remained unbroken by the infliction of wounds, breaking the deception of the enemy and trampling underfoot him who boasted beyond measure yet wholly fadeth away in his mindlessness.

Martyricon: Through your corruptible bodies ye acquired divine incorruption, by your sufferings steadfastly emulating the honored suffering of the Dispassionate One, O most lauded martyrs who have been reckoned with all the incorporeal ones.

Theotokion: Once, the prophet beheld thee, O Maiden, as the scroll whereon the finger of the Father inscribed the incarnate Word, Who with the spear hath rent asunder the record of our forefather's sin, O all-pure one.

Canon of the Theotokos

Irmos: Same as the foregoing.

As Thou didst endure wounds and slaughter, O only greatly merciful Christ, at the supplications of her who gave Thee birth heal my soul, which hath been wounded by the afflictions of the rapacious demons.

O Creator, my body is the creation of Thy hands, yet I have been broken by the malice of the serpent and the pleasures of life. Wherefore, at the divine entreaties of her who gave Thee birth, refashion me, O Christ.

In manner past describing thou gavest birth to the Word Who hath released men from all irrationality. Him do thou earnestly beseech, that He free me who am held captive by irrational passions, O only Ever-virgin.

Thou dost ever pour forth healing upon us from thy hands, O thou who art wholly the tabernacle of Holiness, who art wholly filled with Light, and dost wholly exude the Myrrh of sweet savor, O all-pure Bride of God.

ODE V

Canon of the Cross

Irmos: Thou hast appeared on earth, O Invisible One, and of Thine own will hast dwelt with men, O Unapproachable One. And rising early unto Thee, we hymn Thee, O Thou Who lovest mankind.

Thou wast uplifted upon the Tree like a lamb, O Good One, didst offer Thyself to the Father as a sacrifice for us, O Almighty, and didst abolish idolatrous sacrifice.

Pierced in the side with a spear, O Bestower of life, Thou pourest forth two streams of salvation upon those who declare Thee to be one of the Trinity, yet having two natures.

Martyricon: Finding Thee through faith to be a mighty fortress and unshakable rock, O Jesus, the mighty passion-bearers built themselves up as priceless stones.

Martyricon: Strengthened by the power of God through faith, ye made war upon all the cruel power of the deceiver, O passion-bearing martyrs, and have been crowned with splendor.

Theotokion: In that thou gavest birth unto Christ without corruption, thou hast refashioned our nature, which of old had become corrupt through disobedience, O all-holy Mistress, thou intercession for our souls.

Canon of the Theotokos

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

Transform the pangs of my flesh and the sickness of my soul, O Virgin; drive away the clouds of slothfulness, O cloud of the Light; and grant deliverance from evils unto me who petition and glorify thee with love. *Twice*

Full of every sin, O Virgin, do I now present thee as mediatress and advocate unto Him Who was born of thee. Be thou surety and correction of life for me, and guidance to the ways of divine knowledge.

Sanctify my mind, illumine my soul, and cause it to share in divine glory; for, lo! I have been filled with evils and enslaved by all manner of pleasures, and I bear a conscience defiled.

ODE VI

Canon of the Cross

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

The lying serpent, who deceived me with the fruit of falsehood, caused me to be expelled from Eden; but Christ, having been raised up upon the Tree of His own will, restoreth mine ancient access thereto.

By Thy wounded side, O Lord our Benefactor, he who wounded us was wounded and remaineth unhealed; but we, the faithful, have been healed by the wounds whereby Thou wast wounded of Thine own will.

Martyricon: O all-wise warriors of Christ, in the midst of the fire ye showed yourselves to be like roasted lambs, offered as a banquet to the God and King of all, inheriting ineffable gladness.

Martyricon: Drawing healing forth from inexhaustible treasuries, ye pour it forth in rivers, O passion-bearers; and causing the harm of the passions to dry up, ye give drink to the assemblies of the faithful.

Theotokion: Beholding the death of the Word Who was incarnate of thy blood, O most immaculate one, thou didst cry out as a mother

and magnify Him Who is the Cause of life, O Virgin Mistress.

Canon of the Theotokos

Irmos: O Thou Who lovest mankind, disdain not those who have reached the end of time and are assailed with destruction by the threefold billows of perils, yet cry: O Savior, save us, as Thou didst save the prophet from the sea monster!

Ever full of pride, I have surpassed the Pharisee in arrogance of mind, plunging headlong into the defiles of countless offenses. O only pure one, have pity on me who am brought grievously low. *Twice*

O thou whose conceiving and birthgiving were all-wondrous, show now thy mercies to be wondrous in me; for I have been conceived in iniquities and born a slave to pleasures.

I cry out, weep and lament when I think upon the dread judgment; for my deeds are evil. O Virgin Mother of God, who knewest not man, intercede for me at the dreadful hour!

ODE VII

Canon of the Cross

Irmos: Of old, the three children would not bow down before the golden image, the object of the Persians' worship, but chanted in the midst of the furnace: O God of our fathers, blessed art Thou!

By Thy pangs Thou didst cause our pangs to cease, O Thou Who lovest mankind, and thou hast now brought to the life devoid of pain those who piously worship Thine honored sufferings, O God of all.

When creation saw Thee crucified, O Christ, it quaked and trembled: the earth shook, the rocks split asunder, and the sun in its transit hid its light.

Martyricon: Submitting to the laws of Christ, the martyrs rejected the blandishments of the iniquitous and, suffering in the midst of the tribunal, received crowns of glory.

Martyricon: Possessed of a will hotter than fire, ye were not consumed by the fire, O crowned passion-bearers of the Lord, crying out: Blessed art Thou, O God!

Theotokion: Seeing Christ, to Whom thou gavest birth, uplifted upon the Cross, O all-pure one, thou didst stand, crying out: "Show me not to be childless, whom Thou didst keep pure even after birthgiving!"

Canon of the Theotokos

Irmos: The three children in the furnace formed an image of the Trinity: they trampled the threat of the fire underfoot and cried aloud, chanting: Blessed art Thou, O God of our fathers!

My works are of no avail for salvation, O Mistress, for I heap sin upon sin, and evil upon evil. Wherefore, by thy supplication, O pure one, have pity and save me. *Twice*

The trial is at hand, the judgment-seat is set forth in readiness. Prepare thyself, O my soul, and cry out: When Thou shalt sit in judgment, O Word, condemn me not, for the sake of the supplications of her who gave Thee birth.

Harvesting the fruits of sin and bringing forth a barren soul, I have been slain; yet I cry unto thee: Show me to be fruitful, O thou who by thy Fruit hast destroyed corruption.

ODE VIII

Canon of the Cross

Irmos: The Babylonian furnace did not consume the children, nor did the fire of the Godhead harm the Virgin. Wherefore, O ye faithful, let us cry out with the children: Bless the Lord, ye works of the Lord!

When Thou wast crucified, paradise was opened again, and the sword which was wielded against us was withdrawn, putting to shame the spear which pierced Thy holy side, O greatly merciful Christ.

The adversary was wounded by Thy spear and fell, and fallen Adam is returned to life, crying out to Thee Who wast slain of Thine own will, O Christ: I glorify Thee Who givest blessings, O my greatly merciful God!

Martyricon: The world is illumined by your contests, O athletes, and by your prowess and countless miracles is delivered from the darkness of pain, crying out with faith: Bless the Lord, O ye works of the Lord!

Martyricon: He who of old boasted that he would destroy the earth and the sea is seen lying in humiliation beneath your feet, O saints; and with His life-bearing right hand Christ adorneth you with imperishable crowns, O ever-glorious ones.

Theotokion: O all-pure one, thou gavest birth in time unto Him Who transcendeth time, Who by His bonds freeth first-created Adam from the bonds of time, and bindeth him to Himself with the bonds of His sweet love.

Canon of the Theotokos

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

As thou wast wholly beautiful and becamest close to the King of all, O Theotokos, with good works fill me who have lived evilly and in slothfulness have come to the end of my life, that I may glorify thee for all ages. *Twice*

As of old Thou didst all-gloriously deliver the prophet from the belly of the whale, O Word of God, so deliver my soul, which hath stumbled headlong into the abyss of destruction, O Savior, having the Virgin, who gave Thee birth without knowing wedlock, praying to Thee.

They who do evil, finding me clothed in the beautiful raiment of divine birth, have stripped me of it, O Theotokos; but by repentance do thou array me in divine vesture by thy supplications, O Virgin.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: Honoring her with hymns, let us magnify the Theotokos who was prefigured on Sinai to Moses the law-giver by the bush and the fire, who conceived the fire of God in her womb without being consumed, who is the most radiant and inextinguishable lamp.

That Thou mightest find the coin which Thou hadst lost, O good Christ, Thou didst set Thy flesh alight on the Cross; and Thou makest Thy heavenly hosts to share in joy, O Bestower of life. And hymning Thee with them as our Benefactor, we magnify Thee in song.

As Thou didst lift up Thy hands upon the Cross, O Christ, with Thy power Thy didst strengthen my hands, which before were weakened by many passions; and thou didst fortify my truly weak knees to run the divine race: Wherefore, I glorify Thee.

Martyricon: Burning with flame, through countless wounds Thy steadfast and wondrous athletes found Thee to be a dew of coolness; wherefore, rejoicing, they trod the path with desire for honors, unceasingly magnifying thee with hymns.

Martyricon: The multitude of athletes, the choir of the saints, entreateth Thee, O Christ, in behalf of the assembly of men who have greatly offended Thee. In the multitude of Thy mercy, O Compassionate One, cleanse us of the multitude of our iniquities, in that Thou lovest mankind.

Theotokion: O Virgin, thou gavest birth to the Effulgence of the Father, Who beareth the guise of mortals. When the sun beheld Him uplifted upon the Cross, it dimmed its rays, unable to bear the sight, but the gloom of the madness of idolatry faded. Wherefore, with it we magnify thee.

Canon of the Theotokos

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

O incorrupt and immaculate Virgin, disdain me not who am corrupt of mind and depraved of soul and conscience, who am defiled by evil and am shown to be stripped bare of all good deeds; but do thou adorn me with works of piety.

I have been filled with evils, filled with thoughts which alienate me from Thee Who lovest mankind; wherefore, I groan and cry out: Accept me, the penitent, and at the supplications of her who gave Thee birth, reject me not, O greatly merciful Benefactor.

That I may be delivered by thy supplications from all wrath, the deadly passions, cruel Gehenna and fire, from unjust men and wicked enemies, O most immaculate Maiden, I have fled to thy protection and call upon thee for help.

In that thou art the Mother of God, beseech the Lord God and King, that I, thy servant, who from my mother's womb have set my hope on thee, may be delivered from every threat and wicked habit, O Mistress.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone III—

Coveting bliss, I was banished, suffering a great fall; yet Thou didst not despise me, O Master: for, assuming what is mine for my sake, Thou art crucified and savest me, and Thou leadest me into glory. O my Deliverer, glory to Thee!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

On the mountain, lifting up his arms in the form of the Cross, Moses vanquished Amalek; and Thou, O Savior, stretched out upon the precious Cross, didst embrace me, saving me from slavery to the enemy, and didst give it to me as the sign of life, enabling me to escape the arrows of mine adversaries. Wherefore, O Word, I bow down before Thy precious Cross.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Having fought the good fight, even after death ye shine in the world like beacons, O holy martyrs; wherefore, possessed of boldness, entreat Christ to have mercy on our souls.

Glory..., Now & ever...: Stavrotheotokion—

Beholding Thee hanging upon the Tree, O mine all-good Christ, the most immaculate one cried out, lamenting maternally: "O my most beloved Son, how hath the iniquitous council condemned Thee to the Tree?"

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON WEDNESDA Y MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone III—

Thou didst banish from paradise our forefather Adam, who had broken Thy commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

Thou wast crucified and pierced in the side for my sake, O my Jesus, Who pourest forth upon me a twofold stream of salvation; wherefore, saved by Thy suffering, O Christ, I hymn and glorify Thy lovingkindness. In Thy kingdom remember me who cry out.

Reckoned among the iniquitous, O Jesus, Thou didst take away the iniquities of us all; and crowned with thorns as the King of all, Thou dost cut off the thorns of the sin of our forefather at the root; wherefore, we now glorify Thy suffering with faith.

Martyricon: O valiant athletes, most glorious martyrs, who emulated the sufferings of Christ and with divine power cast down the deception of the enemy: Ye have received heavenly glory, O saints, praying for us all.

Glory...: O Unity of three Hypostases, indivisible and all-accomplishing Trinity, single Essence and Power: From all the harm wrought by the enemy protect those who hymn Thee, and vouchsafe us Thy kingdom, which those who live virtuously receive.

Now & ever...: Beholding on the Cross Him Who took flesh of thy pure blood, O Maiden Theotokos, thou didst cry out, weeping: "How hath the wicked assembly rewarded Thee, slaying Thee, the life and resurrection of all the faithful?"

On "Lord, I have cried...", 3 stichera of holy apostles, in Tone III: Spec. Mel.: "Great is the power of Thy martyrs, O Christ..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

Through the supplications of Thine honored and divine apostles, O only Merciful and Compassionate One Who lovest mankind, grant Thy humility to Thy servants, and save from misfortunes those who hymn and worship Thee with faith.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

When with the Judge of all ye sit on twelve thrones to judge all creation, show me not to be condemned, but deliver me from darkness and all affliction, O divine apostles, my benefactors.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

As ye were eye-witnesses to God, deliver me from the arrows of the ungodly one, foiling his machinations; and bedew me with the dew of the Spirit, I pray you, O divine apostles, my wise benefactors.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy & great wonderworker Nicholas, in same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Wretch that I am, I have been wounded by the sting of the serpent and lie downcast, dead, bereft of breath. But by thy vigilant entreaty do thou quickly raise me up, O most blessed hierarch, that I may glorify thy speedily attentive grace.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Seeing me lying before him, my mind benighted by evil thoughts, he of deceitful mind in nowise ceaseth his pursuit of me; but, in that Thou art God, have pity and save me, at the supplications of Nicholas.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O all-blessed Nicholas, thou hast been revealed as great salvation for all of us, for thou deliverest thy servants from all manner of misfortunes and perils, from temptations, infirmities and evil circumstances, and from the invisible foe.

Glory..., Now & ever...: Theotokion—

Great is the power of thy wonders, O pure one! For thou deliverest from misfortune, savest from death, dost rescue from unexpected perils, dost release from tribulations, and removest men's offenses.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the apostles, in Tone III—

Your sound went forth into all the earth, O holy apostles, and ye destroyed the deception of the idols, preaching the knowledge of God. Behold, your struggle is good, O blessed ones; wherefore, we hymn and glorify your memory.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

As branches of the life-bearing Vine, O glorious apostles, ye brought yourselves to God as the fruit of piety; wherefore, as ye have boldness before Him, ask that He grant peace and great mercy to our souls.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Rendered steadfast by faith, strengthened by hope, and spiritually united by the love of Thy Cross, O Lord, Thy martyrs abolished the tyranny of the enemy; and having received crowns, with the incorporeal ones they pray for our souls.

Glory..., Now & ever...: Theotokion—

By thy great supplication, O Maiden, rescue me from the violent flame, though I have greatly sinned; and set me aright by thine entreaties, O pure one, directing me to the paths of salvation by thy maternal prayers.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

WEDNESDAY NIGHT AT COMPLINE — TONE III

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

O Theotokos, grant me the groaning of contrition and spiritual tears, that I may weep for my many transgressions and my failure to correct my conscience. O Maiden, I entreat thy loving-kindness.

Stumbling over my thoughts, I fall headlong into the abyss of destruction. O Virgin, I now entreat thy help: set thou unshakably the weakness of my mind upon the firm rock of the commandments of God.

Glory...: I bear the barrenness of the fig-tree, and fear felling and disputation, lest my Creator and God send me into the fire. O Mistress, anticipating my needs, render me fruitful in works of the repentance, that I may glorify thee.

Now & ever...: I beseech thee, O all-pure one who art full of grace, in that thou art the immaculate temple of the King, with chastity and a pure life cleanse thou my heart, which hath been defiled by unseemly passions, and enrich it with grace.

Ode III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

Many are they who war against me and afflict me, and I can find no ease of deliverance from those who beset me; yet do thou not disdain mine entreaty, O pure one.

Weighed down by a multitude of evils and my manifold transgressions, I am unable to lift up mine eyes to the heights of heaven; yet do thou grant me remission, O all-pure one.

Glory...: All my days the evil serpent doth strive to destroy my lowly soul; yet do thou break his soul-destroying fangs, O Theotokos.

Now & ever...: O Theotokos, deliver me from all the misfortunes which beset me, thy servant, and from tempests of sin, and by thy supplications direct me to the haven of salvation.

Ode IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

I tremble, considering the depths of my sins and the grievous and great billows of mine adverse thoughts; yet do thou direct and pilot me to calm harbor, O all-pure one.

Grievous ignorance, incomprehension and heedlessness of mine evils have now come upon my soul; yet do thou, O all-pure one, lead me to repentance for those things which I have done.

Glory...: With streams of tears extinguish thou the fire of the passions and with the fire of the Spirit burn up the thorns and billows of life which choke my mind, O Theotokos, for thou art my protection and boast.

Now & ever...: Wholly engulfed by the tumult and threefold billows of perils and evil thoughts am I, and ever dragged down into the abyss of despair, I cry to thee: O Mistress, save me, thy servant!

Ode V

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

Thou knowest the pain of my soul, the weakness of my flesh and the corruption and inconstancy of my mind, O Mistress. Wherefore, vouchsafe unto me thy mercy and grace, that, saved by thy protection, I may glorify thee.

Deny me not the loving-kindness of thy compassions, O most immaculate Mistress; but grant thy mercies, release and forgiveness of mine evil deeds to me who approach thee in compunction, that I may hymn thy mighty acts with thanksgiving.

Glory...: They who hate me in vain and oppress me now have increased in number more than the hairs of my head, O pure Virgin, seeking to destroy me and make me food for them to devour; wherefore, turn them back, filling them with shame.

Now & ever...: O pure Virgin who hast given peace to the world and salvation unto all, having given birth to divine Peace, with the peace and love of Christ the Savior quell thou the battle of the passions against my soul and body.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

There is no one on earth who liveth as evilly as I do in deed, word and action. Wherefore, O Mistress, I beg to receive the mercies of thy love for mankind.

Actions of evil transgression beget grief for all; wherefore, we are now beset by bitter perils. Help us, O thou who alone art the salvation of Christians!

Glory...: Thou gavest birth, yet hast remained pure after birthgiving, O Virgin Theotokos; wherefore, do thou ever entreat thine Offspring, that we, thy servants, may be delivered from all the harm of the enemy.

Now & ever...: Through the supplications of Thine all-pure Mother, of all the prophets, martyrs and sacred disciples, O Word of God, grant us peace and cleansing of transgressions.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...
Sedalion, in Tone III—

My whole life have I passed in great slothfulness, O all-pure one, and now I have drawn nigh unto my departure from this time; and I am afraid of mine enemies, lest they destroy my soul, O most immaculate one, and cast me into the abyss of destruction. Yet take pity on thy servant, O Virgin, and deliver me from their affliction.

ODE VII

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Defiled in body and soul, and bemired by mine unclean acts, I beseech thee, the pure and immaculate Mother of God, O Mistress, trusting in thy mercy: Have pity on me, O all-pure one!

The multitude of my transgressions and temptation of evils fill me greatly with perplexity and drag me down into the abyss of despondency; but do thou, O all-pure Mistress, save me who am perishing and drowning cruelly.

Glory...: In the magnitude of the compassions of thy goodness, O Good One, overlook the multitude of our sins, and be thou well disposed toward those who cry out unceasingly: Blessed art Thou, O Lord God of our fathers!

Now & ever...: O pure and blessed one, from the mire of the passions and the depths of sorrows and the perils of life do thou draw toward dispassion and gladsome joy us who cry: Thou alone art full of the grace of God!

ODE VIII

Irmos: With immaterial flame the God-seeing children caused the flame of the material fire to die out, and they chanted: Bless the Lord, all ye works of the Lord!

The bitterness of pleasures, overcoming all the senses of my body, doth foully bemire my soul and draweth me toward death. O Mistress of the world, be thou my salvation!

To thee have I entrusted soul, heart and body, for I have no other help than thee, O Mistress, through whom I obtain mercy; wherefore, grant me thy rich mercy and grace.

Glory...: Poisoning me with his venom, the serpent hath grievously slain my wretched soul with bodily death; yet bring it to life again, using thy supplications as remedies to counter the adversary.

Now & ever...: O thou who gavest birth to God the Savior, the Prince of peace, beseech Him, that He quickly bestow peace upon the world, that we may glorify Him in peace.

ODE IX

Irmos: Thee, the unconsumed bush, the holy Virgin, the Mother of the Light, the Theotokos, the hope of us all, do we magnify!

Wash away the defilement of the passionate thoughts of my mind, O pure one, clothing me in the splendid robe of dispassion.

Open unto me the divine portals of repentance, O Virgin, terminating and hindering my passions and pleasures.

Glory...: Hearken unto the voice of my groaning, the voice of my lamentation, and grant cleansing and salvation to my wretched soul, O most immaculate Virgin.

Now & ever...: Verily and in truth Daniel the Prophet beheld thine Offspring, O Virgin, and he called Him Who sitteth on the throne the Ancient of days.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparia, and the rest as usual. Dismissal.

ON THURSDAY MORNING AT MATINS — TONE III

After the first chanting of the Psalter, these sessional hymns of the apostles, in Tone III—

Come ye all, and let us praise the apostles as helmsmen; for they abolished the deception of the idols, led us up to the light of life, and taught us to believe in the Trinity. Wherefore, celebrating their honored memory today, O ye faithful, we glorify Christ our God.

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

In that Thou art almighty, O Lord, Thou didst make brilliant the memorial of Thine apostles, for Thou didst strengthen them to emulate Thy sufferings, and they manfully vanquished the power of the enemy; wherefore, they have received the grace of healing. By their supplications grant peace to Thy people, O Thou Who lovest mankind.

Glory..., Now & ever...: Theotokion—

O Theotokos, thou didst mystically contain in thy womb the Unapproachable and Uncircumscribable One, Who is of the same essence as the unoriginate Father; and we who glorify thine Offspring in the world have come to understand the Godhead of the Trinity to be single and unconfused. Wherefore, in thanksgiving we cry out to thee: Rejoice, O joyous one!

After the second chanting of the Psalter, these sessional hymns, in Tone III—

Ye irrigated all the earth with streams of the divine Word, O apostles, and grew the grain of faith, and filled the ends of the whole world therewith; for ye cut down all the tares. Wherefore, ye brought all to Christ God, baptizing them for the uncreated Trinity.

Stichos: The heavens declare Thy wonders, O Lord.

The foregoing sessional hymn is repeated.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: O holy passion-bearers, entreat the merciful God, that He grant our souls remission of transgressions.

Glory..., Now & ever...: Theotokion—

The prophets proclaimed, the apostles taught, the martyrs confessed, and we have come to believe that thou art truly the Theotokos; wherefore, we magnify thy birthgiving, O all-pure one.

After the third chanting of the Psalter, these sessional hymns, in Tone III—

In that Thou art full of lovingkindness, O Christ, Thou didst launch Thine apostles toward the ends of the earth like arrows keenly sharpened, to slay all ungodliness and evil vanity, and plant the doctrines of salvation. At their entreaties, O Compassionate One, grant peace to our souls.

Praising thee, the preacher of the Truth and all-radiant beacon of the world, O Nicholas, we chant and cry aloud, praying with faith: As thou didst rescue the innocent from death, O holy one, so deliver us also from misfortunes, tribulations and all grievous affliction.

Glory..., Now & ever...: Theotokion—

As thou hast maternal boldness before thy Son, O most immaculate Mistress, enliven my soul, which hath been slain by many offenses; for thou alone gavest birth, in manner past understanding and comprehension, to the Word, Who with the Father and the Spirit is without beginning, and Who ever granteth life, incorruption and great mercy to the world.

Ode I

Canon of the holy, glorious and most lauded apostles, the composition of Theophanes, in Tone III—

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

Come, let us bless the sacred apostles—the pillars of the Church, the foundations of the Faith, the bulwarks of piety who make steadfast all the faithful—that we may be saved by their entreaties. *Twice*

Terrified, I, the prodigal, condemn myself even before the judgment, for I have amassed countless evil deeds; wherefore, I pray Thee, O righteous Judge: Through the divine entreaties of Thine apostles save me, who am desperate.

O steadfast pillars of piety, set me aright who am ensnared by the deception of the enemy, for I lie upon the ground in affliction, and know not what to do to find remission for those things in which I have sinned.

Theotokion: With the holy prophets, the apostles and martyrs, O pure one, earnestly entreat the Lord Who became incarnate of thee, that He mortify all our carnal passions and grant us life everlasting.

Another canon, of the holy & great wonderworker Nicholas, the composition of Joseph, in Tone III—

Irmos: Let us sing unto the Lord, Who wrought wondrous miracles in the Red Sea; for He covered the enemy in the deep and saved Israel. To Him alone let us sing, for He hath been glorified!

Let all of us, who are ever engulfed by the waves of life, honor and lovingly bless Nicholas, the all-radiant and inextinguishable beacon, the tower on earth, who beckoneth us to the divine harbor.

Strengthened by the power of God, O most blessed one, in mind thou didst acquire zeal for piety; wherefore, thou didst deliver those who were to be unjustly put to death. We therefore beseech thee: Deliver us from all unjust affliction, O Nicholas!

Thou didst offer supplications to the Lord in abundance, O father, that He deliver us from sins and the flame of everlasting torment, from perils and tribulations, in that He is good.

Theotokion: Together let us hymn the all-pure Mary, the divine ark containing the Giver of the law Who, in the ineffable depths of His divine lovingkindness, taketh away all our iniquities.

ODE III

Canon of the Apostles

Irmos: O Most High, Thou Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

O eye-witnesses of Christ, who have filled the ends of the earth with divine doctrine, fill my soul with virtuous works and good thoughts. *Twice*

Deliver me, O disciples of Christ, from the many temptations of the wicked one, from all manner of tribulation, from all oppression and every evil circumstance.

Alas, O my wretched and lowly soul! Sinning often and angering God, how canst thou ask forgiveness for thy wickedness, since thou dost not cease to do it?

Theotokion: O divine ladder which Jacob beheld, whereby God descended, lifting us up: Earnestly pray with the apostles, that He have pity on us.

Canon of Saint Nicholas

Irmos: O barren and sterile soul, acquire thou right glorious fruit, and cry out in gladness: I have been made steadfast by Thee, O God! There is none so holy or so righteous as Thee, O Lord!

Thou wast shown to be a sharpened sword of the Spirit, O wise father Nicholas, cutting down the evil tares of the heretics, and smoothing the saving paths of the virtues for the faithful.

Unto thee do we beseech, the well-spring pouring forth torrents of healings, O holy one: By thy supplications wash us clean of the defilement of all the passions, delivering us from misfortunes and tribulations.

Laying the enemy low by thy mighty supplication, O father Nicholas, by the invocation of thy holy prayers strengthen now our thoughts therein, for they are weakened by the assaults of the passions.

Theotokion: The mind cannot comprehend the birth of thy wondrous Offspring, which passeth understanding, O most immaculate Theotokos; wherefore, I pray to thee: Ever grant my mind grace, that I may glorify thee.

ODE IV

Canon of the Apostles

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

Extending the word to the ends of the world, as lightning-bolts and rays of the never-setting Sun, O apostles, ye enlightened all, dispelling the gloom of ungodliness. *Twice*

The sea of grievous sin bestormeth me, and waves of unseemly thoughts batter my lowly soul. O Lord my Helmsman, save me by the entreaties of Thy disciples!

I am filled with horror, contemplating Thy dread coming, O Master, for I have within me my conscience condemning me ever before the trial, and before the tormenting tortures my senselessness.

Theotokion: O Word of God Who wast born of the divine Virgin Maiden, at her mediations and those of Thine apostles, deliver our souls from every evil circumstances and all want, O Savior.

Canon of Saint Nicholas

Irmos: O pure one, Habbakuk foresaw thine all-pure womb as a mountain overshadowed; wherefore, he cried aloud: God cometh from Thæman, the Holy One from a mountain overshadowed and densely wooded.

Every one of the faithful ever setteth thee forth as a mediator before God, O Nicholas; wherefore, we beseech thee: Deliver us from grievous perils and falls into sin, O father.

As thou dost possess the grace of the Lord, O wise one, thou ever pourest living water upon the hearts of those oppressed by the burning heat of tribulations and the aridity of sins, and who must needs perish wretchedly, O most blessed one.

O most blessed one, who once didst deliver those led forth unjustly to execution, save us now from the oppression of corrupting men, and from all the deception of the demons.

Theotokion: In an excess of compassion thou gavest birth ineffably to the incarnate Word. Him do thou beseech, O all-pure one, that He deliver all from the carnal passions and defilement, and from all the needs of life.

Ode V

Canon of the Apostles

Irmos: Thou hast appeared on earth, O Invisible One, and of Thine own will hast dwelt with men, O Unapproachable One. And rising early unto Thee, we hymn Thee, O Thou Who lovest mankind.

Incarnate on earth, Thou didst make the disciples heavens declaring Thy glory, O Christ. Wherefore, for their sake, O Lord, have mercy on our souls. *Twice*

Deliver Thy servants from the passions and all need, and from grievous circumstances, O Word, through the right acceptable supplications of Thine apostles.

Woe is me, O my most passion-wracked soul! How shalt thou, who art fruitless, stand before the dread tribunal? Make haste and repent, producing the fruits of the virtues!

Theotokion: Ever entreat as thy Son Him Who ineffably appeared on earth in the flesh through thy pure blood, O pure one, that He grant us cleansing.

Canon of Saint Nicholas

Irmos: With Thy never-waning light, O Christ God, illumine my lowly soul, and guide me to the fear of Thee, to the light of Thy commandments.

Standing before the pure Light and ever illumined with the rays emitted thereby, O father, ask for us cleansing and peace.

O All-good One, at the fervent supplications of Nicholas have pity on me who have angered Thee more than all other men by mine insensitive mind.

I who have wasted my life in despondency pray to thee, O father Nicholas: Raise my defiled mind up to repentance.

Theotokion: As thou alone art the joy of the angels, O divinely joyous one, fill with joy my downcast mind, which walloweth in slothfulness.

Ode VI

Canon of the Apostles

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

Pouring forth an abyss of spiritual wisdom, the company of the apostles dried up the effluvium of worldly mindedness, and gave drink to the assemblies of the pious. *Twice*

Sigh and shed tears, O my lowly soul, and cry out to the Lord, saying: I have sinned against Thee, O Master! Cleanse me, O Compassionate One, at the entreaties of Thine all-wise apostles!

Torrents of the passions have gushed forth and engulfed the house of my soul. But as ye are rivers of the Spirit, O apostles, restore me to life, who have been demolished.

Theotokion: With her who gave Thee birth, O Christ, the council of the apostles entreateth Thee, that Thou send down cleansing and peace upon Thy servants, in that Thou art the easily reconciled God Who lovest mankind.

Canon of Saint Nicholas

Irmos: The abyss of the passions and the tempest of contrary winds have risen up against me; but going before me, save me, O Savior, and deliver me from corruption, as Thou didst save the prophet from the beast.

Having mortified thy members by abstinence, thou didst acquire the life which waxeth not old, wherein do thou cause us to share by thy supplications, O wise one, through the avoidance of wicked sin.

With the mast and sails of thy sacred prayers, deliver us from the deep of multifarious perils and the abyss of sin, O wise and holy hierarch, steering us to the harbor of life.

Adorning the cathedra of Myra in Lycæa, thou wast shown to be the beauty of high priests. O holy hierarch, by thy supplications save us unharmed by the perils of the world!

Theotokion: In the lovingkindness of His mercy, the only God, the Word Who dwelt within thy womb, O pure Mother, dispelled the corruption which from of old dwelt within men.

ODE VII

Canon of the Apostles

Irmos: Of old, the three children would not bow down before the golden image, the object of the Persians' worship, but chanted in the midst of the furnace: O God of our fathers, blessed art Thou!

Christ, the Light of the world, showed you, O light-bearing apostles, to be the light which dispelleth the darkness of deception and enlighteneth the thoughts of the faithful. *Twice*

O divinely eloquent apostles, break ye the snares which the enemy hath laid for us, and make smooth the paths of repentance for us who have recourse unto you.

As divine salt cleanse my soul, which hath been made foolish by the carnal passions, O divinely eloquent disciples of the Lord, imparting to it life through faith.

Theotokion: Enlighten me with goodly ideas, I beseech thee, O beauty of Jacob, praying now with the apostles unto Him Who was born of thy pure blood.

Canon of Saint Nicholas

Irmos: The three children in the furnace formed an image of the Trinity: they trampled the threat of the fire underfoot and cried aloud, chanting: Blessed art Thou, O God of our fathers!

As a true chief shepherd, O father Nicholas, with the cords of thy words thou didst strangle the mindless Arius, who of old was leading the people of the Lord to destruction.

Having passed thine all-holy life in holiness, O father Nicholas, thou dwellest with the saints, sending sanctification and enlightenment upon those who piously call thee blessed.

O father Nicholas, we ever invoke thee as a ready deliverer and a fervent helper: Deliver us from the passions and the unexpected perils which beset us!

Theotokion: O pure one who gavest birth to the Light: Enlighten me who have darkened by soul through negligence, lighting the lamp of my heart, that I may glorify thee with goodly diligence.

ODE VIII

Canon of the Apostles

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

I have been wounded by the sword of the passions, and have injured my heart in mindlessness, the accomplisher of evil. Heal me, who am wholly at a loss, O glorious apostles, for ye are the physicians of men's souls and bodies. *Twice*

The divine sound of the preachers went forth into all the earth, teaching men to worship forever the single Essence, the one Being of the Holy Trinity, the one true Dominion, the one Kingship.

O Master, O Word Who knowest mine infirmity, slothfulness and evil-mindedness, convert me, who have sinned greatly and have wasted Thy divine long-suffering by remaining in my transgressions.

Theotokion: O all-pure Theotokos, thou divine tongs which ineffably received the divine Coal: Quench the burning embers of my passions with the dew of thy prayers and those of the most glorious and divine apostles.

Canon of Saint Nicholas

Irmos: O ye heavens of heavens, O earth, ye mountains and hills, O abyss, ye whole generation of mankind, with hymns bless God Who is glorified unceasingly by the angels in the highest, and exalt Him supremely as Creator and Deliverer for all ages.

As thou wast meek, O venerable one, thou didst inherit the land of the meek; wherefore, I pray to thee with faith: By thy supplications still thou the threefold waves of the evil one, which ever batter me.

As thou didst deliver the military commanders who were unjustly condemned to die, so deliver us from the oppression of wicked men and from every assault of the demons, praying to the Savior, O Nicholas.

Thou didst show men the straight path of salvation, O Nicholas. Guide us thereto who in this life traverse it by thy supplications, that together we may enter the gates of life.

Theotokion: He Who was born of thee is my strength and my song, O all-pure Virgin. Him do thou earnestly beseech, that He strengthen me who am weakened by the passions, that I may keep His saving commandments.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Apostles

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

O Word of the unoriginate Father, Who by the words of Thy disciples didst confirm the ends of the earth: By their entreaties have pity on me who have fallen headlong into irrational passions and am overwhelmed by the deception of the demons. *Twice*

O my soul who servest the onslaughts of the passions, offer entreaties unto Him Who suffered for thy sake, that He deliver thee from grievous circumstances as the sacred disciples manifestly pray for thee, for they emulated the sufferings of His flesh.

O disciples of Christ, when ye sit with Him to judge the fate of the innocent, keep my soul from condemnation, though it hath been defiled by unseemly deeds, for ye are my good intercessors and the helpers of the world.

Theotokion: O pure Virgin, all-pure Virgin, palace of Christ, all-holy Virgin, who beyond cause and recounting gavest birth to God, the Holiest of the holy: With the holy apostles pray for us all.

Canon of Saint Nicholas

Irmos: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

The world hath acquired thee as a divine bulwark and foundation, and a goodly refuge, for by thy mediations we are ever delivered from every temptation and oppression, O father Nicholas. Wherefore, in praise we bless thee with faith.

Beset by many evil circumstances, I flee to the broad expanse of thy fervent prayers, O most blessed one. Cause the pain of my soul to cease, I cry to thee; still thou the waves of despair, and calm the turmoil of my mind.

The Creator cometh to judge all the earth, and as one unprepared, wretch that I am, I am utterly terrified, considering the multitude of mine evils. O long-suffering Lord, have pity and save me through the divine prayers of Thy venerable Nicholas!

Theotokion: O thou who gavest birth to the Light, thou hast been shown to be mine enlightenment, dispelling the dark and cruel clouds of my soul, that by thy supplications I may become a child of the day, doing holy deeds, that in holiness I may bless thee in hymnody.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the apostles, in Tone III—

Your sound went forth into all the earth, O holy apostles, and ye destroyed the deception of the idols, preaching the knowledge of God. Behold, your struggle is good, O blessed ones; wherefore, we hymn and glorify your memory.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Having blamelessly kept the commandments of Christ, O holy apostles, ye freely received and freely give, healing the sufferings of our souls and bodies; wherefore, as ye possess boldness, entreat Him, that our souls may find mercy.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Having fought the good fight, even after death ye shine forth like beacons in the world, O holy martyrs. As ye have boldness, entreat Christ, that our souls may find mercy.

Glory..., Now & ever...: Theotokion—

Without seed thou didst conceive through the Holy Spirit; and, glorifying thee, we chant: Rejoice, O all-holy Virgin!

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON THURSDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone III—

Thou didst banish from paradise our forefather Adam, who had broken Thy commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

O apostles, who with the Cross as a fishing-pole didst drag men forth from the depths of ignorance, ye drove heathen deception from the earth and were verily true saviors of the faithful; wherefore, ye are blessed.

As mystic rays and lights of the Sun of righteousness, O glorious apostles, ye dispelled the darkness of ungodliness and guided all men to the light of the knowledge of God; wherefore, we honor you.

Martyricon: Ye endured torture by burning, O athletes, and received from on high the dew of grace; and as favorites of Christ, O wise ones, ye ever piously heal the sufferings of men; wherefore, we honor you with faith, O saints.

Glory...: O sacred preachers of the Trinity—Peter and Paul, Mark and Luke, Matthew, Simon, James, Andrew and John, Thomas, Bartholomew and the wise Philip—entreat God, that we may be delivered from every evil circumstance.

Now & ever...: O Mistress most full of the grace of God, beauty of the apostles and joy of the holy passion-bearers: Entreat God the Savior in behalf of us all, that we may find remission of transgressions, and may all come to share in life divine.

THURSDAY EVENING AT VESPERS — TONE III

On "Lord, I have cried...", 3 stichera of the Cross, in Tone III: Spec. Mel.: "They set up..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

O Lord, Who in Thy divine nature art beyond suffering, Thou didst endure suffering in Thy human nature, being nailed to the Cross and pierced in the side by a spear, pouring forth upon me two rivers of ineffable mysteries therefrom.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

With mockery Thou wast wounded by the crown plaited of thorns, O King and Savior of all, Who hast torn apart the proscription of thorny sin; and taking the reed in Thy hands, in the book of heaven Thou hast recorded all of us who believe on Thee.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

The undeserved envy of the Jews who crucified Thee did not cease even when Thou wast dead, O innocent Christ; but the wicked ones slandered Thee as a liar and asked Pilate to guard Thy tomb. O wrath incurable!

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in the same tone—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

When thou didst behold setting upon the Cross the never-setting Sun, Who shone forth from thy womb and sustaineth the brilliance of the sun, thou didst cry out, thy soul weighed down by ten thousand griefs: "O Thou Who hast set of Thine own will, Thou shalt shine forth again, for the enlightenment of me and the world!"

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O Mistress who gavest birth unto Him Who will come to judge the living and the dead: Through repentance and by the divine blood which flowed from the side of thy Son enliven my soul, which hath been done to death by sickness, and show me to be a doer of His commandments of life.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

The Ewe-lamb and Mother, who painlessly gave Thee birth as a child, said: "Then I escaped sorrow and the gloom of griefs; but as I behold Thee now uplifted upon the Cross, my womb and heart are wounded with bitter arrows, O Master, and I am sunk in immeasurable grief."

Glory..., Now & ever...: Stavrotheotokion—

"Through Thy crucifixion the world hath found mercy, creation hath been illumined, and the nations have received salvation, O Master," the all-pure one cried; "But I am now rent apart, beholding Thy voluntary suffering."

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone III—

I bow down, O Christ, before Thy precious Cross: the guardian of the world, the salvation of us sinners, the great purification and boast of the whole world.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Lifting up his arms in the form of the Cross on the mountain, Moses vanquished Amalek; and Thou, O Savior, stretched out upon the precious Cross, didst embrace me, saving me from slavery to the enemy, and didst give it to me as the sign of life, enabling me to evade the arrows of mine adversaries. Wherefore, O Word, I bow down before Thy precious Cross.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Great is the power of Thy Cross! For it was planted in one place, yet worketh throughout the world; and it made apostles of fishermen and martyrs of the heathen, that they might pray in behalf of our souls.

THURSDAY VESPERS

Glory..., Now & ever...: Stavrotheotokion—

The most immaculate one, beholding Thee uplifted upon the Tree, cried out, weeping maternally: "O mine all-good Christ, my Son most beloved! How hath the iniquitous assembly lifted Thee up upon the Cross?"

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

THURSDAY NIGHT AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

I entreat thee, O all-pure one, thou mountain overshadowed which the Prophet Habbakuk beheld in the Spirit, that thou cover me who am burned by the heat of the passions, and that I be delivered from the deadly shadow of grievous misfortunes.

With the sprinkling of the divine blood which flowed from the divine side of thy Son, O pure one, wash thou the wounds of my heart, that I may magnify and glorify thee, the ever-blessed and all-immaculate one, as is meet.

Glory...: Thou gavest birth to the Word Who is equally active with the Father and hath deified the nature of men. Him do thou beseech, O pure one, that He vouchsafe divine ease unto me who am confused and weakened by the wiles of the enemy.

Now & ever...: Grant me cleansing of transgressions by thy divine supplications, O Virgin, for thou art possessed of powerful entreaty. O Mistress, from transgressions, sufferings, sorrows and evil circumstances deliver those who hymn thee.

Ode III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

As thou art merciful, O all-pure one, entreat Him Who is ineffable in mercy and rich in compassions, that He take pity upon us, the oppressed.

As thou art the temple of the Creator of all, entreat the Comforter, that He make His abode within me who have become the den of soul-destroying brigands, O pure Virgin.

Glory...: At the behest of Him Who as God upholdest all, Whom thou didst bear in thine arms, O Theotokos, look upon me and deliver me from looking upon the passions as I ought not to do.

Now & ever...: O all-pure Theotokos, open unto me the loving-kindness of thy mercy, and show thyself to be my fervent helper and salvation amid perils.

Ode IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

O only all-merciful Christ Who as God willingly endured wounds and execution, by the supplications of her who gave Thee birth heal my soul, which hath been wounded by the robbers' afflictions of the demons.

I am the work and creation of Thy hands, O Creator, but the malice of the serpent hath broken me through the pleasures of life. Wherefore, O Christ the Word, do Thou renew me through the entreaties of her who gave Thee birth.

Glory...: In manner past describing thou gavest birth to the Word Who looseth men from all irrationality. Him do thou earnestly entreat, that He free me who am enslaved by irrational pleasures, O only Ever-virgin.

Now & ever...: O most sacred tabernacle wholly filled with light, thou dost ever cause healing to gush forth upon us from thy hand, pouring forth fragrant myrrh upon all, O most pure Bride of God.

Ode V

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

Transform the pangs of my flesh and the grief of my soul, and drive away the clouds of despondency, O Virgin, thou cloud of the Light; and grant health and release from pain to me who hymn and glorify thee with love.

Full of every sin, I now set thee as mediatress and advocate before Him Who was born of thee. O Virgin, be thou the correction of my life and my guide to the path of divine understanding.

Glory...: Sanctify my mind, enlighten my soul, and make of me a partaker of divine glory, O Virgin. For, lo! I have been filled to repletion with evils and am in thrall to all manner of pleasures; yet do I offer thee my defiled conscience.

Now & ever...: O holy Virgin Maiden, thou divine vine who produced the beautiful Grapes which pour forth abundant drink upon our souls: give me to drink of His sweetness, take thou the drunkenness of the passions away from me, and save me.

ODE VI

Irmos: O Thou Who lovest mankind, disdain not those who have reached the end of time and are assailed with destruction by the threefold billows of perils, yet cry: O Savior, save us, as Thou didst save the prophet from the sea monster!

Ever arrogant, I have surpassed the haughty Pharisee in mind and have joined myself to the defiles of boundless transgressions. O thou who alone art pure, deliver and take pity on me who am grievously humbled.

O thou whose conceiving and birthgiving were all-wondrous, show forth now the wonder of thy mercies upon me, wretch though I am; for I have been conceived and born in iniquities, and have become enslaved by pleasures.

Glory...: I lament, weep and groan when I remember the dread judgment; for I have amassed only evil deeds. Yet stand up for me at that awesome hour, O Virgin Mother of God who knewest not man.

Now & ever...: No mind can understand or describe the strange and all-glorious miracle wrought in thee, O pure Virgin. How didst thou give birth, yet remainest pure still? God it is Who was born of thee in essence.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever...

Sedalion, in Tone III—

Beholding Thee hanging dead upon the Tree, O Christ, Thy pure Mother who knew not wedlock said, lamenting maternally: "How hath the iniquitous and ungrateful assembly of the Jews rewarded Thee, having enjoyed Thy many and great gifts, O my Son? I hymn Thy divine condescension!"

ODE VII

Irmos: The three children in the furnace prefigured the Trinity: they trampled the threat of the fire underfoot and cried aloud, chanting: Blessed art Thou, O God of our fathers!

There are no works fit for salvation within me, O Mistress, for I add sins unto sins and heap evil upon evil. O pure one, by thy supplication stand before me and save me.

The judgment is at the gates, the tribunal hath been made ready, O my lowly soul. But cry: When Thou shalt judge me, O Word, condemn me not, through the supplications of her who gave Thee birth!

Glory...: Laying hold of the fruits of sin, I have been slain; yet do I offer thee my barren soul, and cry to thee, O all-pure one: Show me to be fruitful, O thou who by thy Fruit hast destroyed corruption!

Now & ever...: O strange mystery! O awesome concept! How hath God appeared on earth as a man? As He knoweth, as He desireth, as is His good pleasure: for He acteth as He wisheth.

ODE VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

As thou art wholly good, having become the favorite of the King of all, O Theotokos, fill me with good works, who have lived in evil and have reached the end of my life in slothfulness, that I may glorify thee for all ages.

As of old thou didst all-gloriously deliver the prophet from the belly of the sea monster, O Word of God, so deliver my soul, O Word, which hath been plunged into the abyss of destruction, for I have thee pray for me, the Virgin who gave birth without knowing wedlock.

THURSDAY COMPLINE

Glory...: The workers of evil, finding me clad in beautiful raiment, have stripped me thereof; yet do thou thyself, O Virgin Theotokos, array me in divine vesture through repentance, through thy supplications, O Theotokos.

Now & ever...: O pure one, thou didst hold in thine arms Him before Whom every creature doth tremble, Who for our sake became a babe in His loving-kindness. Him do thou beseech, that He save all who cry out with faith: Thee do we exalt supremely, O all-pure one, for all ages!

Ode IX

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

O incorrupt and immaculate Virgin, disdain me not who have become corrupt in mind and soul, have defiled my conscience with evil and am shown to be devoid of all good deeds; but adorn me with the works of piety.

I have been filled with evils and am full to repletion with thoughts which alienate me from Thee Who lovest mankind. Wherefore, I groan and cry: Accept me who repent, and reject me not, through the entreaties of her who gave Thee birth, O greatly merciful Benefactor!

Glory...: Through thy supplications, O most immaculate Maiden, may I be delivered from all wrath, deadly sufferings, the cruel fire of Gehenna, unjust men and evil enemies, for I flee to thy protection and cry out to thee for aid.

Now & ever...: The All-beauteous One, having found thee to be beautiful of soul, beautiful of mind, and comely of body, became incarnate of thy virginal womb in a way which He alone knew, thereby adorning our ugliness. O Virgin, entreat Him, that we be saved.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father..., and troparia. The rest as usual. Dismissal.

ON FRIDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone III—

The Cross was planted in the earth yet touched the heavens, not because it reached the full stature of a tree, but because thereon Thou didst fulfill all things. Glory to Thee, O Lord!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet; for it is holy.

O Thou Who didst consent to suffer the Cross and death, Thou didst endure them between two of Thy creatures; and when Thou wast well-pleased for Thy body to be pierced by nails, O Savior, the sun hid its rays. Then, beholding this, the thief reverently hymned Thee on his cross: "Remember me, O Lord!"; and believing, he received paradise.

Glory..., Now & ever...: Stavrotheotokion—

When the unblemished Ewe-lamb of the Word, the incorrupt Virgin Mother, beheld Him Who had sprung forth from her without pain hanging upon the Cross, she cried out, lamenting as befitteth a mother: "Woe is me, O my Child! How is it that Thou sufferest of Thine own will, desiring to deliver man from the disgrace of the passions?"

After the second chanting of the Psalter, these sessional hymns, in Tone III—

Thou wast uplifted upon the cypress, the pine and the cedar, O Lamb of God, that Thou mightest save those who worship Thy voluntary crucifixion with faith. Glory to Thee, O Christ God!

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

Beholding Thine infinite authority and voluntary crucifixion, the angelic armies marveled: How is He who is invisible wounded in the flesh, desiring to deliver mankind from corruption? Wherefore, we cry out to Thee as the Bestower of life: Glory to Thy lovingkindness, O Christ!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: The goodly courage of your endurance vanquished the wiles of the enemy, the author of evil, O all-praised martyrs; wherefore, ye have been vouchsafed eternal blessedness. As ye are witnesses to the Truth, pray ye to the Lord, that He save the flock of Christ-loving people.

Glory..., Now & ever...: Stavrotheotokion—

In Thy crucifixion Thou didst of Thine own will endure a violent death, O compassionate One; and when she who gave Thee birth, O Christ, beheld it, she was wounded. At her entreaties, O only all-good Lord Who lovest mankind and takest away the sins of the world, in the lovingkindness of Thy mercy have pity and save the world.

After the third chanting of the Psalter, these sessional hymns, in Tone III—

In Thine ineffable lovingkindness, O Sinless One, Thou didst endure the Cross, an instrument of cursing, and didst free the first-created man from the primal curse. Wherefore, we worship Thine honored sufferings, glorifying Thy holy dispensation, which Thou alone, in the lovingkindness of Thy mercy, hast fulfilled, saving Thy creation.

Smitten on the cheek for the human race, Thou wast not angered. Free Thou our life from corruption, O Lord, and have mercy on us, in that Thou lovest mankind.

Glory..., Now & ever...: Stavrotheotokion—

Those who have acquired the Cross of thy Son as a rod, O Theotokos, thereby lay low the arrogance of the enemy, unceasingly magnifying thee with love.

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "The Cross is the boast and glory of the faithful", the composition of Joseph, in Tone III—

Irmos: The sun once passed over dry land born of the deep, for the water became firm as a wall on either side when the people traversed the sea, chanting in God-pleasing manner: Let us sing unto the Lord, for gloriously hath He been glorified!

Making the waves of the sea solid by the staff of Moses, Thou didst lead the people across, prefiguring Thy Cross, O Compassionate One, whereby Thou hast parted the water of falsehood and led over to the land of divine knowledge all who hymn Thy power with faith.

O Thou Who created the deep by Thy command, Who with strength didst cover Thy chambers with waters and suspend the earth upon the waters: Thou didst hang suspended upon the Cross, yet didst shake all creation; and Thou dost establish the hearts of all in the fear of Thee.

Martyricon: Ye became children by fellowship, O godly martyrs of Christ, and inhabitants and inheritors of the heavenly Sion, wherein ye wear crowns, crying out with splendor: Let us sing unto the Lord, for gloriously hath He been glorified!

Martyricon: Cruelly maimed, ye endured the severing of your hands and feet; and though ye were cast into the fire, ye in nowise denied Christ, the God of all, but cried out fervently: Let us sing unto the Lord, for gloriously hath He been glorified!

Theotokion: O all-beauteous Virgin Mistress, beholding Him to Whom thou gavest birth uplifted of His own will upon the Tree, thou didst exclaim, weeping and crying out in pain: "O compassionate God of all, as Thou art the Lord of glory, how dost Thou suffer these things, O Master?"

Another canon, of the all-holy Theotokos, in Tone III—

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

By thy divine entreaties, O Virgin, grant me cleansing of transgressions; for thy supplication is powerful, O all-pure one, and thou deliverest those who honor thee from offenses, the passions, tribulations and evil circumstances.

With the waters of thy prayers, O Virgin, bedew my lowly soul, which hath withered under the burning heat of my countless offenses and passions, that, having received divine coolness, I may in hymns magnify thee as my fervent intercessor.

Stretching forth the hand of thy lovingkindness, O pure Mistress, draw up to the heights of repentance me who am wholly drowning in sins and am full of despair, and grant me a fountain of tears.

As thou hast the boldness before thy Son to pray earnestly for us, O all-pure one, by thy supplications tear apart the record of my sins and transgressions, for thee do we Christians have as a helper.

ODE III

Canon of the Cross

Irmos: O Lord, Thou confirmation of those who trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

Possessing a single compound composition, O Word, Thou didst endure a most ignominious crucifixion. Yet vouchsafe honor unto those who honor Thee.

The curse of mortal men was abolished when Thou, O Master, wast accursed and poured forth blessing through the Cross.

Martyricon: Having been wanderers throughout the earth, ye truly were shown to be citizens of heaven and fellow-heirs with Christ, O most lauded ones.

Martyricon: Having acquired the Cross as a most mighty weapon, the martyrs utterly vanquished all the power of the destructive foe.

Theotokion: O pure one who gavest birth unto God incarnate, Who of His own will wast nailed to the Cross: Thou wast preserved a virgin even after giving birth.

Canon of the Theotokos

Irmos: O Most High, Thou Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

Quickly open unto me the compassion of thy lovingkindness, I pray, O all-pure Theotokos, and show thyself to me as a fervent helper and salvation amid temptations.

Deliver me from every cruel tempest of sin which besetteth me, thy servant, O all-pure one, and by thy supplications guide me to the harbor of salvation.

O pure Virgin Mother, save me from the filthy effluvia of my passions, which now surround my lowly soul and oppress it.

Grant me a torrent of tears, O good one, and therewith quench the furnace of my passions, and wash away all the defilements of my soul, O Theotokos.

ODE IV

Canon of the Cross

Irmos: Thy virtue hath covered the heavens, O Christ; for having issued forth from Thine immaculate Mother, the ark of Thy holiness, Thou hast appeared in the temple of Thy glory as a babe borne in arms, and all things have been filled with Thy praise.

As the new Adam, Thou alone didst set aright the fall of Adam when, as Thou didst will, Thy hands were nailed to the Cross and Thou wast beaten with the reed and didst taste of vinegar and gall, O Thou Who transcendest the heights of Thy kingdom.

O Word of God, the prophet foresaw Thee as sheep and sacrifice, as a lamb who struggled not, neither cried out; for Thou didst willingly endure crucifixion, that Thou mightest deliver and save those who have sinned of their own will, O loving Lord.

Martyricon: Having tilled their souls with the plough of faith, with patience the martyrs of Christ sowed the seed of torments and reaped in abundance the grain of martyrdom which feedeth the assemblies of the faithful; wherefore, they are ever glorified.

Martyricon: Hemmed in by the oppression of unbearable torments, in the expectation of beautiful things the martyrs manifestly attained unto the broad expanse of the heavenly kingdom, that they might enlarge my mouth to hymn their contests unceasingly.

Theotokion: The Virgin Mother, who like tongs received the divine Coal, Who in nowise consumed her divine and seedless womb, but instead bedewed it, beholding Him suspended in the flesh of His own will upon the Tree, glorified Him in song.

Canon of the Theotokos

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

All my hope have I set on thee, O Mistress, and falling down, I pray from the depths of my soul: Deliver me from deadly pain, leading me up to the life of salvation, O thou who gavest birth unto Life.

O pure Mistress, mighty helper of the world: Cast me not away from thee, neither banish me in disgrace from thy presence, nor show me to be the object of the demons' jubilation.

Wretch that I am, I am wholly denuded of godly works and have been riddled with the sharp arrows of pleasures and wounded; wherefore, I cry to thee, O Mistress: Save me, O all-pure one!

The waters of unseemly deeds have flooded my wretched soul, O pure one, and, stuck fast in thoughts of clay, I cry unto thee in pain: O Mistress, disdain not me, thy servant!

ODE V

Canon of the Cross

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

Falling asleep on the Tree, O Master, Thou didst grant peace unto me who am weighed down by the burden of transgressions; and having suffered reproach, O Word, Thou didst take away my reproach. I hymn Thy might and divine sufferings, O Jesus.

Thou didst light Thy flesh on the Cross as it were a torch, and didst search for the lost coin, O Thou Who lovest mankind; and Thou callest all Thy friends, all Thy hosts, to the finding thereof. We hymn the might of Thy kingdom, O Christ!

Martyricon: The deceiver is seen lying dead and unmoving at the feet of the steadfast passion-bearers of Christ; while they are surely numbered with the angels, full of ineffable joy.

Martyricon: Frozen with cold, with grievous torments and tribulations and many wounds, the saints truly passed over to the divine warmth of the heavenly kingdom, and ever show themselves to be fervent intercessors for the faithful.

Theotokion: Seeing Him crucified on the Tree Who of old fashioned Eve from the rib of Adam, His side pierced by a spear, the all-pure Virgin cried out maternally: "How dost Thou die, O my Son Who art deathless Life?"

Canon of the Theotokos

Irmos: Same as the foregoing.

O Virgin, thou divine vine, who produced the beautiful Grape Who giveth divine drink unto men's souls: Deliver my soul from the draught of bitterness, the drunkenness of passions and pleasures, and everlasting fire.

O all-pure Bride of God, out of the mire of sins pull me who have fallen into the mud of the passions; and having cleansed me of the defilements of the passions with the streams of thy supplications, clothe me in the splendid robe of salvation.

O pure Virgin, who hast given peace to the world and salvation to all, in that thou gavest birth to divine Peace, with the fear and love of Christ the Savior bring an end to the present aggression of the passions of my soul and body.

In thy lovingkindness heal my soul, which is sick of sin, O all-pure one, and, guiding me, vouchsafe that in humility I may ever do the commandments of thy Son, that I may receive His goodness.

ODE VI

Canon of the Cross

Irmos: The elder, beholding with his own eyes the salvation which hath come to me from God, cried out to Thee, O Christ: Thou art my God.

Like a lamb Thou wast slaughtered of Thine own will, O Christ, leading back to life him who of his own will was slain by the fruit of the tree.

When Thou wast uplifted upon the Cross, the deception of the demons collapsed, and the multitude of the faithful was raised up, hymning Thee, O Bestower of life.

Martyricon: Arrayed in robes woven of their own blood, the martyrs stand now before the King of all, adorned with radiant crowns.

Martyricon: The relics of the holy martyrs pour forth healing upon all who approach them and drown the multitude of the passions.

Theotokion: O Maiden, the mind of man is unable to comprehend the mystery of thy birth-giving, which transcendeth nature; for in manner past understanding thou gavest birth unto God.

Canon of the Theotokos

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

In that thou art good, O all-pure one, grant deliverance from transgressions unto me, thy servant, who with faith ask for thine aid; and rescue me from the coming judgment.

O Mistress, Mother of the Deliverer, stand before me at the hour of my departure, when I am tested by the spirits of the air concerning the things I committed with irrational mind.

Wholly wretched have I been shown to be and ever beset by impurities; and seeing death now fast overtaking me, I cry out to thee: O Theotokos, help me!

Waves of passionate thoughts ever batter me, O all-pure one, and the temptest of evil spirits causeth me to founder; but moor me firmly to the rock of dispassion.

ODE VII

Canon of the Cross

Irmos: We hymn Thee, God the Word Who bedewed the theologizing children in the fire and dwelt within the incorrupt Virgin, and piously we chant: Blessed is the God of our fathers!

O Master Who art One of the Trinity, Thou wast lifted up upon the cedar, the pine and the cypress, and didst raise up those who had fallen into the depths of many pleasures. Blessed is the God of our fathers!

By Thy precious blood Thou didst cleanse creation of the blood offered to the vile demons, O Lord; and when Thou wast slaughtered like an innocent lamb, O Word of God, Thou didst abolish their abominable sacrifices. Glory to Thy dominion!

Martyricon: The athletes stood before the torturers like immovable pillars, causing deception to quake, but making steadfast the hearts of the faithful, and chanting: Blessed art Thou, O Lord God of our fathers!

Martyricon: Having acquired a will hotter than fire, O crowned passion-bearers of Christ, ye were not consumed by the fire, and cried out: Blessed art Thou, O Lord God of our fathers!

Theotokion: O only pure one who gavest flesh to the Master Who was crucified, thy conceiving was incomparable and thy birthgiving ineffable; chanting to Him, we cry out: Blessed art Thou, O Lord God of our fathers!

Canon of the Theotokos

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Unto thee, the pure and immaculate Mother of God do I pray, who am defiled in body and soul and bemired by unclean acts; and I set my hope on thy mercy. O all-pure Mistress, have pity on me!

The multitude of my transgressions and experience of evils sorely afflict me with perplexity and drag me into the depths of despair. O all-pure Mistress, save me who am perishing and cruelly drowning!

O good one, have mercy on my soul, which hath been brought low by wicked acts; guide me to the path of repentance, direct me in doing the will of thy Son, and deliver me from torments.

In the multitude of the goodness of thy compassions, O good one, overlook the multitude of our sins, and be thou speedily reconciled with those who cry out unceasingly: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon of the Cross

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

The disobedient and foolish people condemned Thee to death, Who in Thy right obedient character didst desire to be crucified, O Word, that Thou mayest give life to those dead in will, who hymn and exalt Thee supremely forever.

Stretching out Thy hands upon the Cross, O Master, Thou didst heal the hands of the first-created man, which stretched out unrestrainedly to pluck the fruit of the tree; and seeing Thee, the sun hid its rays in fear and all creation trembled.

Martyricon: With the rays of their sacred struggles the passion-bearers dried up the streams of impiety and the outpourings of ungodliness, and poured forth springs of healings, which wash away the defilement of the passions and give drink in abundance to the hearts of the faithful.

Martyricon: United in your honored sufferings and fulfilling the divine commandments, O passion-bearers, ye have become fellow citizens with the incorporeal ones, and have now been enrolled in the city on high. Entreat God in behalf of those who honor you for all ages.

Theotokion: All of us, the faithful, call thee the golden jar and lampstand, the table and staff, the divine mountain and cloud, the palace of the King and fiery throne, the Theotokos who was kept a virgin even after giving birth.

Canon of the Theotokos

Irmos: O ye priests, bless the Lord Who with divine power descended unto the Hebrew children in the flame and hath manifested Himself as Lord, and exalt Him supremely for all ages.

Having passed through the bitterness of pleasures and all the bodily senses, I bemire my soul in unseemly manner and drag it toward death. O Mistress of the world, be thou my salvation!

Unto thee have I committed my heart, soul and body, O Mistress, for I have no other hope than thee, through whom I receive mercy; wherefore, grant me thy rich goodness.

The serpent hath filled me with his venom and hath cruelly slain my wretched soul with carnal pleasure; but restore it to life with the serum of thy supplications, O pure one.

The cruel night of transgressions lieth heavily upon me, O holy Mistress, for I have no lamps to shed light on my soul with the oil of good works; wherefore, I have been turned away from the bridal-chamber of the Most High.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

Nailed to the Cross, O Jesus Christ Who founded the whole earth upon nothing, in that Thou art good have pity and draw me forth, who by my wicked character am become stuck in the mire of sin, for by Thine ignominious death Thou hast brought honor to me, O greatly Merciful One.

Though Thou art God Who is invisible by nature, yet didst Thou become visible, exalted in the flesh, that Thou mightest deliver the visible world from the invisible foe, O Christ, and make heavenly those who are below, who glorify the dominion of Thy great authority.

Martyricon: O most glorious passion-bearers of the Savior, ye have been shown to be a sacred army, chosen like the holy angels; a garden of paradise having Christ, the Tree of Life, in your midst; an honored regiment of the divinely adorned Church.

Martyricon: Standing joyfully before the throne of the Master, O saints, be ye mindful of us who remember you on earth; and richly illumine us with rays therefrom, that we may receive release from our debts.

Theotokion: "Beholding Thy crucifixion, O my Son, the sun and the moon withdrew their light. How then hath the unbelieving assembly of the Jews not faded away, having given Thee, the Author of life, over to death?" the Theotokos cried out, whom we unceasingly magnify.

Canon of the Theotokos

Irmos: Thee, the unconsumed bush, the holy Virgin, the Mother of the Light, the Theotokos, the hope of us all, do we magnify!

Having cleansed my mind of the defilement of passionate thoughts, O pure one, clothe me in the splendid robe of dispassion.

Open unto me the divine gates of repentance, O Virgin, shutting the gates of my passions and pleasures, closing them by thy power.

Hearken unto the sound of my groaning and the voice of my weeping, O most immaculate Virgin, and grant cleansing and salvation to my wretched soul.

I am wholly in despair, wretch that I am, and am filled with consternation as I ponder my wicked deeds. Freely have pity on me, O Mistress, and save me!

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Apostícha stichera of the Cross, in Tone III—

The tree of disobedience put forth death for the world; but the Tree of the Cross put forth life and incorruption. Wherefore, we worship the crucified Lord, crying: Let the light of Thy countenance be signed upon us!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Coveting bliss, I was banished, undergoing a great fall; yet Thou didst not despise me, O Master: for, assuming what is mine for my sake, Thou art crucified and savest me, and Thou leadest me into glory. O my Deliverer, glory to Thee!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

FRIDAY MATINS

Martyricon: Come, all ye people, let us honor the memory of the holy passion-bearers, for, having become a spectacle for angels and men, they received crowns of victory from Christ, and they pray in behalf of our souls.

Glory..., Now & ever...: Stavrotheotokion—

The most immaculate one, beholding Him Who was born of her hanging upon the Tree, exclaimed, crying aloud: "O my sweet Child, whither hath gone the luminous beauty of Thee Who didst create the human race?"

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON FRIDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone III—

Thou didst banish from paradise our forefather Adam, who had broken Thy commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

Beholding Thee, the never-setting Sun, upon the Cross, the sun dimmed its light, the stones split asunder and the earth quaked, O Master and Savior; and the veil of the temple was rent in twain, seeing Thee suffering unjustly, which none can comprehend.

Thou wast led forth to die for all, O Jesus, Life of the living, that by Thy divine sufferings Thou mightest as God save those slain by the fruit of old, and mightest show them to be dwellers in paradise; wherefore, we now glorify Thy sufferings with faith.

Martyricon: Emulating the sufferings of Him Who of His own will suffered for our sake and took away the reproaches of men, O martyrs, by your many tortures ye cast down the enemy and received glory on high. Wherefore, ye are glorified in godly manner.

Glory...: O all ye faithful, let us worship the Father, the Son and the upright Spirit, the Comforter: the one Godhead. And let us chant in godly manner and cry out piously with an Orthodox understanding: Remember us in Thy kingdom!

Now & ever...: Beholding her Son on the Cross, enduring suffering in the flesh of His own will, the most immaculate and pure one was wholly troubled and cried out, weeping: "Woe is me, O my Child! How art Thou done to death, Who desirest to bring life to those who have grievously died?"

On "Lord, I have cried...", 3 stichera of the holy martyrs, hierarchs & the venerable, in Tone III: Spec. Mel.: "Great is the power of Thy martyrs, O Christ..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

Having endured wounds, fetters and divers tortures, suffering mightily, the valiant martyrs were brought to their divine inheritance which is truly devoid of pain, the heritage of their pangs.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

O holy hierarchs of the Lord, who gave utterance to the divine discourse of piety, ye refuted all the arguments of the heretics and showed yourselves to be paragons for all the faithful; wherefore, ye are honored.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

While in your material bodies, ye emulated the ranks of the immaterial and incorporeal beings, O God-bearing fathers, all-gloriously exhibiting their manner of life; wherefore, ye dwell in their habitations.

Then these other stichera, of the martyrs, in the same melody:

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Great is the power of Thy Cross, O Lord! For it was planted in one place, yet worketh throughout the world; and it made apostles of fishermen and martyrs of the heathen, that they might pray in behalf of our souls.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Great is the power of Thy martyrs, O Christ; for while lying in their graves they drive evil spirits away, and having struggled for piety with their faith in the Trinity, they have abolished the authority of the enemy.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

The prophets, the apostles of Christ and the martyrs enlightened and taught the erring nations to hymn the consubstantial Trinity, and made the children of men companions of the angels.

Glory..., Now & ever...: Dogmatic theotokion—

How can we not marvel at thy giving birth to the God-man, O all-honored one. For without having accepted the temptation of a man, O all-immaculate one, without a father thou gavest birth in the flesh to a Son Who was begotten without a mother before the ages, without His undergoing change, confusion or division, and yet preserved intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls of those who in Orthodox manner confess thee to be the Theotokos be saved.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera, in the same tone—

Martyricon: Made steadfast by faith, strengthened by hope, and spiritually united by the love of Thy Cross, O Lord, Thy martyrs put an end to the tyranny of the enemy and have received crowns; and with the incorporeal ones they pray in behalf of our souls.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Nekrosimon: All the vanity of man doth not remain after death, neither do riches abide, nor is fame lasting; for when death arriveth, all these things perish. Wherefore, let us cry out to Christ, the immortal King: Unto those who have been taken from among us grant rest where all who rejoice have their abode with Thee.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Nekrosimon: Why do ye rebel in vain, O men? Short is the course which we run; life is as smoke and mist, dust and ashes. No sooner doth it appear than it quickly perisheth. Wherefore, let us cry out to Christ, the immortal King: Unto those who have been taken from among us grant rest where all who rejoice have their abode with Thee.

FRIDAY VESPERS

Glory..., Now & ever...: Theotokion—

O Theotokos, Mother unwedded, holy among women: Entreat our King and God, to Whom thou gavest birth, that He save us, in that He loveth mankind.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

FRIDAY NIGHT AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

O pure Theotokos who gavest birth in manner past all comprehension to the Author of salvation and Bestower of life, thou hast loosed the bonds of the condemnation of Eve our first mother; wherefore, all creation doth call thee blessed.

From the depths of despair do thou rescue me who am afflicted by cruel pangs in soul and body, O all-holy Virgin, delivering me from all want; for thou art the wellspring of loving-kindness, O all-pure one.

Glory...: I have cast off the vesture of gladness, falling into sorrow and pain, and have been cruelly wounded in every place. But go thou before me and deliver me from the falsehood which assaileth me, for thou art my refuge and hope, O Mistress.

Now & ever...: Having acquired thee as a steadfast intercessor, O Bride of God, I flee to thy protection, praying: Spurn me not, thy servant who am weighed down by many passions, pangs and sorrows, but heal me by thy supplications, O Mother of God.

ODE III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

Wretch that I am, I find myself in painful perplexity and sorrow, beholding death following close upon me; wherefore, O all-pure one, save me by thy supplications.

All my life, which hath become corrupt through evil and prodigal works, doth accuse me and plungeth me into despair. O pure one, save me!

Glory...: The abyss of thy compassions, O Mistress, poured forth everywhere solely because of thy goodness, doth anoint with rich oil all who ever hymn thee.

Now & ever...: Thy Son and Lord, receiving thee as from the origin of our nature, O Bride of God, joineth those who hymn thee by thy supplications.

ODE IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

All my hope have I set on thee, O Mistress. I pray and fall down before thee with all my soul: Deliver me from deadly sickness, leading me up to the life of salvation, O thou who gavest birth to our Life.

By thy supplications, O pure one, heal me, thy servant who am become desperate because of grievous and corrupt wounds; for thou gavest birth to the Physician, our God Who is rich in mercy.

Glory...: By thy divine enlightenment deliver me who have fallen into cruel passions and grant me the vesture of gladness, O Virgin who hast caused the Joy which passeth all understanding to blossom forth.

Now & ever...: Thou hast been shown to be another heaven, O pure Theotokos, who hast ineffably shone forth the Sun of righteousness on earth, by Whom the everlasting light of divine knowledge hath shone forth.

ODE V

Irmos: I rise at dawn unto Thee, the Creator of all, Who passest all worldly understanding; for Thy commandments are light, wherein do Thou direct me.

Because of my boundless sins I have drawn nigh unto the passions, causing mortality. O Mother of God, I earnestly beseech thee to become deliverance from my many evils.

I stretch forth the hands of my soul unto thee, O pure one, for, wretch that I am, I have been enfeebled by carnal deeds. Yet do thou deliver me from many wounds, imparting healing unto me.

Glory...: I have cast off the garments of health and in pain have clothed myself in a robe of tears. To thee do I pray, O Mistress: Clothe me again in health!

Now & ever...: In that thou art the sacred majesty of the martyrs and apostles and the help of the faithful, O Theotokos, we all glorify thee as is meet.

ODE VI

Irmos: Lead me up from corruption, O Lord my God! Jonah cried; and I cry out to Thee: Deliver me from the abyss of my many evils, O Savior, and guide me to Thy light, I pray!

A multitude of pangs hath assailed me because of my boundless offenses, corrupt as I am, and have clothed me in mortality; yet do thou, O Theotokos, deliver me from them and rescue me from all want.

I have been cast into the abyss of transgressions, pangs and boundless sorrows, and I can in nowise extricate myself now therefrom; yet, stretching forth thy hand, O Theotokos, lead me up to salvation.

Glory...: We know thee as a steadfast foundation and a mighty help for those in sorrow, O Theotokos; wherefore, having fled to thy protection, I beseech thee: Deliver me from grievous misfortunes and from cruel pangs.

Now & ever...: Let us hymn the divine ark, the Virgin Mother of God, the furrow which hath put forth the divine Grain whereby the hearts of the faithful are fed with faith and spiritual famine is brought to an end.

Then, "Lord, have mercy!", thrice. Glory..., Now & ever... Sedalion, in Tone III—

Without separating Himself from the divine Essence, becoming incarnate in thy womb, God became man yet remained God, the one Lord, preserving thee, the Virgin Mother, as immaculate after giving birth as thou wast before birthgiving. Him do thou earnestly entreat, that He grant us great mercy.

ODE VII

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Take pity on me, O Virgin Bride of God, for I have stumbled headlong into the depths of despair. I entreat thee to be tranquility for me, O all-pure one, for thou art ever a haven of salvation for those in need.

Ineffably, in manner past comprehension, thou gavest birth to Christ, the Wisdom and Power of God; wherefore, as thou art mighty in mercy and compassionate, grant me thy saving healing, O Theotokos, hope of the faithful.

Glory...: Having enriched the ends of the earth by thy divine birthgiving and the sweetness of incorruption, free me from corrupting sickness and the bitter passions, O all-glorious Mother of God.

Now & ever...: Setting thee forth as the mystical door to Himself and the wondrous helper of those on earth, O pure one, through thee, He hath given to men a portal leading all to eternal life, in that He is compassionate and the God of all.

ODE VIII

Irmos: The Babylonian furnace did not consume the children, nor did the fire of the Godhead harm the Virgin. Wherefore, O ye faithful, let us cry out with the children: Bless the Lord, ye works of the Lord!

Having acquired an unfathomable abyss of transgressions, I am now drowning, engulfed in sickness, O pure one. Wherefore, stretching forth to me a helping hand, lead me up from the abyss of pain, I pray.

O pure Ever-virgin, most hymned Theotokos, thou hast been shown to be the earthly throne of God and the portal of heaven; wherefore, open unto me the door of salvation, O Mother of God, and free me from the darkness of the passions.

Glory...: Like a vine thou didst produce the uncultivated Grape Who exudeth the wine which maketh glad the souls of those who hymn Him with faith, O pure and most immaculate one.

Now & ever...: Remaining incorrupt after birthgiving, O most immaculate and pure one, we pray: Deliver from corruption thy servants who faithfully chant with oneness of soul: Bless the Lord, all ye works, and exalt Him supremely forever!

FRIDAY COMPLINE

ODE IX

Irmos: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

O good Virgin, O joy and refuge of the world! O protection of the faithful and deliverance from sorrows! Do thou stand before me at the hour of my death, and deliver me from the demons who seek to destroy me.

In that thou didst conceive the Creator and God in thy womb, O pure Virgin Mother, by the power which is in thee cast down the arrogance of the demons and lift up the horn of those who hymn thy divine might and venerate thine image with faith.

Glory...: He Who became incarnate of thee, O pure Virgin, restoring our nature, maketh new and reneweth, through thy maternal supplications, those who in hymns continually magnify thee, our radiant and vigilant ally, the Theotokos.

Now & ever...: Thou art the joy of the angels, the beauty of the righteous; thou art the hope of the faithful and our preservation. Thou art the bridge, which conveyeth to life which groweth not old, those who magnify thee with faith and love.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father... Troparia, and the rest as usual. Dismissal.

ON SATURDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the martyrs, in Tone III—

The goodly courage of your endurance vanquished the wiles of the enemy, the author of evil, O all-praised passion-bearers; wherefore, ye have been vouchsafed eternal blessedness. But pray ye to the Lord, that He save the flock of Christ-loving people, in that ye are witnesses to the Truth.

Stichos: Wondrous is God in His saints, the God of Israel.

In faith ye shine forth all-radiant beacons, O holy physicians of the infirm, all-praised passion-bearers; for ye were undaunted by the wounds inflicted by the torturers, and ye cast down the ungodliness of the idols, having the true Cross as an invincible trophy.

Glory..., Now & ever...: Theotokion—

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He loveth mankind.

After the second chanting of the Psalter, these sessional hymns, in Tone III—

Arraying yourselves in the full armor of Christ, and wielding the sword of faith, as martyrs ye hewed down the hordes of the enemy; for, in hope of life, ye earnestly endured all the threats and wounds of the tyrants of old. Wherefore, ye have received crowns, O stouthearted martyrs of Christ.

Stichos: Wondrous is God in His saints, the God of Israel.

O holy passion-bearers, entreat the merciful God, that He grant our souls remission of transgressions.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Nekrosimon: When at Thy word we stand before Thine impartial tribunal, O Lord our Savior, put not to shame those who believe on Thee; for we have all sinned and fallen away from Thee. Wherefore, we beseech Thee: In the mansions of Thy righteous ones grant rest to those whom Thou hast taken from among us, for Thou alone art sinless, O Christ.

Glory..., Now & ever...: Theotokion—

The prophets proclaimed, the apostles taught, the martyrs confessed, and we have come to believe that thou art truly the Theotokos; wherefore, we magnify thy birthgiving, O all-pure one.

ODE I

Canon of the holy martyrs, hierarchs, the venerable & the departed, the composition of Joseph, in Tone III—

Irmos: Thou, O God, art He Who wondrously and gloriously wrought miracles, Who made the deep land, Who engulfed the chariots, and saved the people, who sang unto Thee as our King and God.

Ye found the glory of martyrdom, O all-wise athletes and passion-bearers, and bravely endured multifarious tortures; wherefore, ye are ever glorified.

Tending the flock of the Lord well with power divine, ye were shown to possess a most exalted manner of life, O divine ministers, all-wise initiates of the mysteries of the incarnate Word.

Having crucified yourselves to the world, ye rejected all the carnal passions, O venerable ones, and, revealed as vessels of the Spirit, with divine power together ye destroyed the spirits of deception.

Nekrosimon: Granting endless life and never-waning light unto those who with pious faith have passed from the earth at Thy command, O Compassionate One, grant rest unto them, in that Thou art good.

Theotokion: With the honored women who shone forth in fasting and cast down the enemy by their sufferings, do we with pious demeanor honor thee, O all-pure one, as her who gave birth unto God in the flesh.

Another canon, of the departed, we chant when there is no Menaion, the composition of Theophanes, in Tone III—

Irmos: By the staff Israel of old crossed the cloven sea as though on dry land, for, moving in the form of the Cross, it manifestly prepared a way. Wherefore, let us chant in praise to our wondrous God, for He hath been glorified.

Stichos: Wondrous is God in His saints, the God of Israel.

O Christ Who by Thy burial didst slay death and cast down the tyranny of hades, ascending into the heavens as our forerunner, with Thyself Thou didst raise up the choir of the passion-bearers. Grant rest now unto the souls of those who have passed over to Thee.

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

O Savior, Who hast strengthened the divine martyrs and by them hast set deception at naught: At their entreaties be Thou well-pleased that those who have died in Thee may receive immortality and a goodly inheritance.

Glory...: When Thou wast slain, Thou didst pour forth the blood of Thy servants, in that Thou art compassionate, O Master, paying the ransom for them; wherefore, we beseech Thee, O Thou Who art full of lovingkindness, to grant rest unto Thy servants who have passed over to Thee.

Theotokion: Let us hymn the pure Theotokos, who gave birth unto God Who by His own death hath overthrown our death, and poured forth life which waxeth not old and abiding blessedness.

ODE III

Canon of All Saints

Irmos: O barren and sterile soul, acquire thou right glorious fruit, and cry out in gladness: I have been made steadfast by Thee, O God! There is none so holy or so righteous as Thee, O Lord!

Strengthened by the power of God, O glorious martyrs, ye utterly destroyed the pernicious power of the enemy who is mighty in evil, and ye have received divine crowns of victory.

O Christ our Master, Who revealed the venerable as victors over the enemy, and didst consecrate the holy hierarchs with all-holy anointing: At their entreaties sanctify and enlighten those who hymn Thee.

With all the prophets we praise the choir of the godly women who shone forth in fasting and suffered with faith, trampling down the greatly crafty enemy.

Nekrosimon: Those whom Thou hast taken from among us by Thy divine will, O compassionate Christ, do Thou number with the saints through the supplications of Thy holy ones, overlooking the transgressions they committed in this life.

Theotokion: We who have been saved by thy holy birthgiving with faith cry out to thee the salutation of Gabriel, "Rejoice!"; and we pray: In thy supplications ask forgiveness for us all.

Canon of the Departed

Irmos: O Most High, Thou Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

Stichos: Wondrous is God in His saints, the God of Israel.

O Thou Who didst fashion me from earth and hast most splendidly restored me, a wretch returning to the earth, grant rest to the souls of the departed through the prayers of the martyrs.

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

Entreated by the beatings and bonds, the stripes and wounds of the passion-bearing martyrs, O Compassionate One, number the souls of Thy servants in the habitations of the saints.

Glory...: From Gehenna, fire and the abodes of gloom do Thou deliver Thy servants who have reposed in faith and hope, O Master Who lovest mankind.

Theotokion: O most sacred and all-pure Theotokos, thou art the Mother of the Creator Who destroyed the power of death and hath given us incorruption.

ODE IV

Canon of All Saints

Irmos: O pure one, Habbakuk foresaw thine all-pure womb as a mountain overshadowed; wherefore, he cried aloud: God cometh from Thæman, the Holy One from a mountain overshadowed and densely wooded.

Slaughtered of your own will like lambs, O wise athletes, ye all brought yourselves like sheep to the Lamb, the Word of God, Who on the tree of the Cross was well-pleased to be slain for the human race.

With the venerable let us honor the right glorious chief hierarchs, who were lamps unto the faithful; for they dispelled the profound darkness of heresy and the passions, and with faith have passed over to the never-waning Light.

With the beauty of their words the divinely eloquent prophets enlighten the souls of the faithful; and with the splendors of their struggles and the dawning of their miracles the God-bearing women illumine their hearts.

Nekrosimon: Those who have departed this life do Thou reveal as sharers in heavenly glory, O good Word of God, granting them deliverance from the transgressions they committed on earth in knowledge and in ignorance.

Theotokion: Let us hymn the most hymned Mother of the Lord, the glory of the martyrs, the divine adornment of holy hierarchs and the venerable, the confirmation of the faithful, and the proclamation of the prophets.

Canon of the Departed

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

Stichos: Wondrous is God in His saints, the God of Israel.

Mercifully making Thine abode in the tomb for our sake, O Master, as God Thou didst empty the graves; and having revealed the martyrs to be triumphant, cause Thy departed servants to dwell in a place of ease.

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

O Master Who accepted, rejoicing, the mighty feats of the athletes, the wounds and dismemberments they endured for Thee: Deliver from torment those whom Thou hast taken to Thyself.

Glory...: O Thou Who holdest the balance of life in Thy hand, vouchsafe Thine endless life and incorrupt glory unto those who have passed on to Thee, breaking down the middle wall of partition.

Theotokion: Thou wast truly shown to be true Mother and Virgin, O most immaculate one, uniting a true conception and birthgiving to virginity; for thou gavest birth unto God Who hath broken the power of death.

ODE V

Canon of All Saints

Irmos: With Thy never-waning light, O Christ God, illumine my lowly soul, and guide me to the fear of Thee, to the light of Thy commandments.

Your stripes and wounds inflicted incurable wounds upon the enemy, but they now heal the wounds of all the faithful, O athletes of the Lord.

Let us hymn the multitude of the venerable, let us bless the holy hierarchs of Christ, and let us honor His prophets, who ever pray now in our behalf.

Loving God Who became incarnate for our sake, the most glorious women, who with upright character suffered and fasted, abide now in the heavens.

Nekrosimon: Amid the sustenance of paradise, in the land of the living, where Thy light shineth, O Christ, settle Thy faithful servants, whom Thou hast taken from the earth.

Theotokion: God became incarnate of thee, O all-pure one, and hath now shown thee to be more exalted than the angels and higher than all creation; wherefore, we hymn thee, O Mistress.

Canon of the Departed

Irmos: I rise at dawn unto Thee, the Creator of all, Who passest all worldly understanding; for Thy commandments are light, wherein do Thou direct me.

Stichos: Wondrous is God in His saints, the God of Israel.

For the sake of the martyrs and at the entreaties of the honorable athletes, O Good One Who art the Firstborn of the Church, number those who have departed from us with the righteous.

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

As deliverance from many transgressions Thou didst shed Thine all-holy blood, O Christ; and now, at the entreaties of Thy martyrs, O Savior, grant rest to those who have reposed in piety.

Glory...: Unto the eternal place of Thy delights which pass understanding, O Word, guide the souls of the departed, and vouchsafe unto them the divine splendors of the saints.

Theotokion: As is meet, we bless thee, the Virgin who in manner past recounting conceived in her womb the infinite Word Who giveth life unto the dead.

ODE VI

Canon of All Saints

Irmos: The abyss of the passions and the tempest of contrary winds have risen up against me; but going before me, save me, O Savior, and deliver me from corruption, as Thou didst save the prophet from the beast.

Let the luminaries of the honored Church, the most sacred and most glorious athletes of Christ, the Lamb and Shepherd, be honored with sacred hymns.

The assembly of the venerable, who exalted God in humility, hath been exalted, and the multitude of the holy hierarchs hath been glorified in good works, glorifying the Holy Trinity.

Full of courageous valor, the choir of sacred women hath wounded the iniquitous foe by showing forth divine miracles and by their perfect endurance of pangs.

Nekrosimon: Those whom Thou hast taken from the earth in faith, do Thou enroll in the councils of the saints and number in the bosom of the faithful Abraham, O Christ, that they may ever glorify Thy great lovingkindness.

Theotokion: O all-pure one, thou art the boast of the martyrs, the prophets and the venerable, and the righteous of ages past; wherefore, with them we honor thee with joyful voices, O Theotokos.

Canon of the Departed

Irmos: Lead me up from corruption, O Lord my God! Jonah cried; and I cry out to Thee: Deliver me from the abyss of my many evils, O Savior, and guide me to Thy light, I pray!

Stichos: Wondrous is God in His saints, the God of Israel.

Through the supplications of the passion-bearers, O Christ, transform into joy the lamentation of those who have reposed in the Faith, magnificently girding them about with gladness, and guiding and directing them to Thy light.

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

In the multitude of Thy compassions, O Christ God, grant rest to the departed in the bosom of the patriarchs, where the radiant light of Thy countenance shineth; and overlook all their transgressions.

Glory...: O Christ, show forth as wondrous the marvelous mercy of Thy love for mankind upon those who have departed from hence and are delivered from the cruelties of life; and fill them with joy and meekness.

Theotokion: We have been delivered from mortality, corruption and death by thine all-glorious birthgiving, O Mother of God; for unto us didst thou give birth to the Source of incorruption, and thou hast illumined the whole world with thy light.

ODE VII

Canon of All Saints

Irmos: The three children in the furnace formed an image of the Trinity: they trampled the threat of the fire underfoot and cried aloud, chanting: Blessed art Thou, O God of our fathers!

Standing in the midst of the fire, O all-glorious passion-bearers of the Lord, ye received divine dew from heaven; and slain by tortures, ye rendered the greatly crafty foe dead.

O divine and holy hierarchs, as helmsmen of the ship of the Church of Christ ye kept it from foundering, truly escaping the evil waves of deception.

O true ascetics who mortified the flesh with sacred struggles, ye have inherited the life of dispassion, which waxeth not old, chanting: Blessed art Thou, O Lord God of our fathers!

Nekrosimon: Show not Thy faithful servants, whom Thou hast taken to Thyself, to be deserving of condemnation, O Word, but grant them rest in the radiance of Thy saints, that they may hymn Thy lovingkindness.

Theotokion: O most immaculate one, thou art truly the glory of the martyrs and the venerable, the prophets and the holy women, and all the hierarchs who received sacred ordination; and with them we honor thee.

Canon of the Departed

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Stichos: Wondrous is God in His saints, the God of Israel.

O Word of God, Who for all art the life-creating Cause and creative Power: Vouchsafe unto the souls of Thy departed servants the sustenance promised to the martyrs. Blessed art Thou, O God of our fathers!

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

The glorious martyrs valiantly ignored their bodies as things corruptible, O Christ; and they now pray to Thee with boldness: Grant rest to the souls of Thy departed servants. O God of our fathers, blessed art Thou!

Glory...: With the Cross as a pen, for all the faithful Thou didst sign a writ of manumission from sins. Grant now that the souls thou hast taken to Thyself may also share therein, and in gladness sing to Thee: O God of our fathers, blessed art Thou!

Theotokion: The Word of the Father, Who hath wrought all things by His will, as God hath restored human nature, which was buried by the passions. Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon of All Saints

Irmos: O ye heavens of heavens, O earth, ye mountains and hills, O abyss, ye whole generation of mankind, with hymns bless God Who is glorified unceasingly by the angels in the highest, and exalt Him supremely as Creator and Deliverer for all ages.

Sorely beset by the endurance of wounds and the infliction of pangs, ye did not deny the true Life, O passion-bearers of the Lord, nor did ye offer worship to graven images, a wicked deception.

O lamps of the honored virtues, set upon lampstands, ye illumine the souls of all, dispelling all darkness, O passion-bearers who work sacred deeds, who dwell with the celestial intelligences.

Let the right laudable prophets, the company of the righteous and the right glorious multitude of all the reverent women, who pray to God the Savior in our behalf, be hymned as is meet

Nekrosimon: O Thou Who hast dominion over the living, the faithful whom Thou hast taken from the earth do Thou settle with the saints in the light of Thy countenance, O Savior, granting them forgiveness of transgressions in Thy great lovingkindness.

Theotokion: As is meet, let the greatly hymned Virgin, the proclamation of the prophets, the adornment of holy hierarchs, passion-bearers and the venerable, and the joy of holy women, be hymned forever.

Canon of the Departed

Irmos: In Babylon, the children, enduring to worship the living God, paid no heed to the musical instruments; and, standing in the midst of the flame, they chanted a hymn divine, saying: Bless the Lord, all ye works of the Lord!

Stichos: Wondrous is God in His saints, the God of Israel.

As the treasury of immortality, O Bestower of life, to the dead Thou didst proclaim incorruption, which Thou didst give to Thy martyrs, who with piety and faith chant unto Thee: Bless the Lord, all ye works of the Lord!

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

With spiritual wisdom and the endurance of tortures the mighty athletes paid no heed to their torments, and they entreat Christ to grant remission unto departed souls, crying: Bless the Lord, all ye works of the Lord!

Glory...: Cleanse those who have departed unto Thee, O Good Savior, Who by the spear which pierced Thy side hast torn apart the record and removed the middle wall of their transgression; and be Thou well-pleased that, receiving it, they may chant unto Thee: Bless the Lord, all ye works of the Lord!

Theotokion: O pure Virgin, we know thee to be a noetic cloud for those burdened by the thirst of mortality, pouring forth the water of remission, imparting immortality unto all the dead, who ever cry out with faith: Bless the Lord, all ye works of the Lord!

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of All Saints

Irmos: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

Ye brought yourselves like lambs to Him Who was slain for our sake, and filled the divine choirs of the angels with joy, O passion-bearers of Christ; wherefore, by your supplications make all steadfast and deliver them from the harmful deception of the enemy.

Possessed of the Word of life, like lamps ye enlightened men's souls, O most sacred hierarchs of Christ who share in divine glory; for, having received the fire of the Spirit, O venerable ones, ye utterly consumed the passions and abolished the immolation of idolatrous sacrifices.

Let us honor the holy prophets and the multitude of the venerable, who in their pure life shone forth before the law and under the law; and let us praise the choirs of holy women, and cry out: By their supplications, O Lord, save us all!

Nekrosimon: Thy burial and resurrection became life for all; wherefore, with boldness we cry out to Thee: Grant rest with all the elect unto the faithful whom Thou hast taken to Thyself, forgiving all their offenses, in that Thou art the all-good God.

Theotokion: "Awesome is this place!" did Jacob cry out when he beheld thee depicted in the true ladder, O Theotokos, thou glory of the martyrs, boast of the venerable, adornment of the angels and all the prophets, and salvation of the faithful.

Canon of the Departed

Irmos: Honoring her with hymns, let us magnify the Theotokos who was prefigured on Sinai to Moses the law-giver by the bush and the fire, who conceived the fire of God in her womb without being consumed, who is the most radiant and inextinguishable lamp.

Stichos: Wondrous is God in His saints, the God of Israel.

As the only good God Who lovest mankind, at the entreaties of the martyrs cause those who have passed over to Thee to dwell now in the land of the meek, granting them remission of transgressions, that we may unceasingly magnify Thee with hymns.

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

O Christ, among Thy holy ones number those whom Thou hast taken to Thyself in the dwellings of the saints, in the bosom of Abraham, where the ineffable and divine light of Thy countenance shineth, and everlasting joy truly abideth forever.

Glory...: In a place of verdure, by restful waters, vouchsafe Thy blessed life, the unceasing sustenance of eternal good things, and true gladness, unto Thy servants, whom of Thy will Thou hast taken to Thyself, O Bestower of life

Theotokion: Like the holy ark and the tabernacle of witness didst thou, O most immaculate one, receive in thy womb God thy Creator, the Giver of the law, Who by His death hath annulled the law of death.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

On the Praises, these stichera of the martyrs, in Tone III—

Come, O ye people, and let us all honor the memory of the holy passion-bearers; for, having been a spectacle for angels and men, they received crowns of victory from Christ, and pray in behalf of our souls.

The warriors of Christ refused to be daunted by emperors and tyrants, and right boldly and manfully they confessed Him, the Lord God of all, our King; and they pray for our souls.

The hosts of the holy angels marveled at the sufferings of the martyrs, how, though clad in mortal flesh, they paid no heed to their tortures, becoming emulators of the sufferings of Christ the Savior, and they pray in behalf of our souls.

Having fought the good fight, even after death ye shine in the world like beacons, O holy martyrs; wherefore, possessed of boldness, entreat Christ to have mercy on our souls.

SUNDAY MATINS

Nekrosimon: Why do ye rebel in vain, O men? Short is the course which we run; life is as smoke and mist, dust and ashes. No sooner doth it appear than it quickly perisheth. Wherefore, let us cry out to Christ, the immortal King: Unto those who have been taken from among us grant rest where all who rejoice have their abode with Thee.

Glory..., Now & ever...: Theotokion—

Without seed thou didst conceive through the Holy Spirit; and, glorifying thee, we chant: Rejoice, O all-holy Virgin!

Aposticha stichera of the departed, in Tone III: Spec. Mel.: "Great is the power of Thy Cross, O Christ..."—

I glorify Thy precious Cross, whereby life and delight in sustenance hath been given unto those who hymn Thee with love and faith, O only greatly Merciful One. Wherefore, we cry aloud to Thee, O Christ God: Unto those who have been taken from among us grant rest where all who rejoice have their abode with Thee.

Stichos: Blessed art those whom Thou hast chosen and taken to Thyself, O Lord.

O Christ God Who alone art merciful and compassionate, Who hast an unapproachable abyss of goodness, Who knowest human nature, which Thou hast created, we beseech Thee: Unto those who have been taken from among us grant rest where all who rejoice have their abode with Thee.

Stichos: Their souls shall dwell amid good things.

When Thou didst rest in the tomb as a man, as God Thou didst with invincible power raise up those who were sleeping in the graves, who offer Thee unceasing hymnody. Wherefore, we entreat Thee, O Christ God: Unto those who have been taken from among us grant rest where all who rejoice have their abode with Thee.

Glory..., Now & ever...: Theotokion—

O Theotokos, all of us know thee to be the noetic lamp bearing the Light of the Godhead, Who had united Himself to the coarseness of human nature. Entreat thy Son and God, that unto those who have been taken from among us He grant rest where all who rejoice have jubilation.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON SATURDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone III—

Thou didst banish from paradise our forefather Adam, who had broken Thy commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

Subjected to wounding by fire, O passion-bearers of Christ, ye found the dew of heaven which cooled and strengthened you to endure the bitter pangs in your flesh; wherefore, ye ever ease all the pain of our souls.

The holy and sacred hierarchs, the glorious apostles, the multitude of the venerable, the council of godly women who faithfully suffered and set at naught the deception of the enemy, have received heavenly glory. By their supplications, O Savior, have pity on Thy servants.

Nekrosimon: O Jesus our God and Savior, in the abodes of Thine elect number those who have departed from us in faith where Thy light shineth, and the sustenance is everlasting, and overlook their offenses, that we may fervently glorify Thee, O Master.

Glory...: O ye faithful, let us worship the uncreated Trinity in three Persons but a single Godhead—the Father, the Son and the divine Spirit—Who is ever glorified with faith by the incorporeal hosts in three sacred ranks.

Now & ever...: The Deliverer, enlightenment and cleansing of all revealed Himself through thee, O divinely joyous and all-pure Mistress. Him do thou earnestly entreat, that at the dread judgment He deliver from all condemnation us who ever hymn Him with faith.